COLLECTED WORKS OF KOREAN BUDDHISM

11

梵網經古迹記

EXPOSITION OF THE SUTRA OF BRAHMA'S NET

Jogye Order of Korean Buddhism

COLLECTED WORKS OF KOREAN BUDDHISM

VOLUME 11

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EXPOSITION OF THE SUTRA OF BRAHMA'S NET

Collected Works of Korean Buddhism, Vol. 11

Exposition of the Sutra of Brahma's Net

Edited and Translated by A. Charles Muller
Published by the Jogye Order of Korean Buddhism
Distributed by the Compilation Committee of Korean Buddhist Thought
45 Gyeonji-dong, Jongno-gu, Seoul, 110-170, Korea / T. 82-2-725-0364 / F. 82-2-725-0365

First printed on June 25, 2012
Designed by ahn graphics ltd.
Printed by Chun-il Munhwasa, Paju, Korea

© 2012 by the Compilation Committee of Korean Buddhist Thought, Jogye Order of Korean Buddhism

This project has been supported by the Ministry of Culture, Sports and Tourism, Republic of Korea.

ISBN: 978-89-94117-14-0
ISBN: 978-89-94117-17-1 (Set)

Printed in Korea

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EXPOSITION OF THE SUTRA OF BRAHMA'S NET

TRANSLATED BY

A. CHARLES MULLER

Preface to *The Collected Works of Korean Buddhism*

At the start of the twenty-first century, humanity looked with hope on the dawning of a new millennium. A decade later, however, the global village still faces the continued reality of suffering, whether it is the slaughter of innocents in politically volatile regions, the ongoing economic crisis that currently roils the world financial system, or repeated natural disasters. Buddhism has always taught that the world is inherently unstable and its teachings are rooted in the perception of the three marks that govern all conditioned existence: impermanence, suffering, and non-self. Indeed, the veracity of the Buddhist worldview continues to be borne out by our collective experience today.

The suffering inherent in our infinitely interconnected world is only intensified by the unwholesome mental factors of greed, anger, and ignorance, which poison the minds of all sentient beings. As an antidote to these three poisons, Buddhism fortunately also teaches the practice of the three trainings: *śīla*, or moral discipline, the endurance and self-restraint that controls greed; *samādhi*, the discipline of meditation, which pacifies anger; and *prajñā*, the discipline of wisdom, which conquers ignorance. As human beings improve in their practice of these three trainings, they will be better able to work compassionately for the welfare and weal of all sentient beings.

Korea has a long history of striving to establish a way of life governed by discipline, compassion, and understanding. From the fifth century C.E. onward, the Korean saṅgha indigenized both the traditional monastic community and the broader Mahāyāna school of Buddhism. Later, the insights and meditative practices of the Seon tradition were introduced to the peninsula and this practice lineage lives on today in meditation halls throughout the country. Korea, as a land that has deep affinities with the Buddhist tradition, has thus seamlessly transmitted down to the present the living heritage of the Buddha's teachings.

These teachings begin with Great Master Wonhyo, who made the vast and profound teachings of the Buddhadharma accessible to all through his

various "doctrinal essentials" texts. Venerable Woncheuk and State Preceptor Daegak Uicheon, two minds that shined brightly throughout East Asia, left us the cherished legacy of their annotated commentaries to important scriptures, which helped to disseminate the broad and profound views of the Mahāyāna, and offered a means of implementing those views in practice. The collected writings of Seon masters like Jinul and Hyujeong revealed the Seon path of meditation and illuminated the pure land that is inherent in the minds of all sentient beings. All these works comprise part of the precious cultural assets of our Korean Buddhist tradition. The bounty of this heritage extends far beyond the people of Korea to benefit humanity as a whole.

In order to make Korea's Buddhist teachings more readily accessible, Dongguk University had previously published a fourteen-volume compilation of Korean Buddhist works written in literary Chinese, the traditional lingua franca of East Asia, comprising over 320 different works by some 150 eminent monks. That compilation effort constituted a great act of Buddhist service. From that anthology, ninety representative texts were then selected and translated first into modern vernacular Korean and now into English. These Korean and English translations are each being published in separate thirteen-volume collections and will be widely distributed around the world.

At the onset of the modern age, Korea was subjected to imperialist pressures coming from both Japan and the West. These pressures threatened the continuation of our indigenous cultural and religious traditions and also led to our greatest cultural assets being shuttered away in cultural warehouses that neither the general public nor foreign-educated intellectuals had any interest in opening. For any people, such estrangement from their heritage would be most discomforting, since the present only has meaning if it is grounded in the memories of the past. Indeed, it is only through the self-reflection and wisdom accumulated over centuries that we can define our own identity in the present and ensure our continuity into the future. For this reason, it is all the more crucial that we bring to the attention of a wider public the treasured dharma legacy of Korean Buddhism, which is currently embedded in texts composed in often impenetrable literary Chinese.

Our efforts to disseminate this hidden gem that is Korean Buddhism

reminds me of the simile in the *Lotus Sūtra* of the poor man who does not know he has a jewel sewn into his shirt: this indigent toils throughout his life, unaware of the precious gem he is carrying, until he finally discovers he has had it with him all along. This project to translate and publish modern vernacular renderings of these literary Chinese texts is no different from the process of mining, grinding, and polishing a rare gem to restore its innate brilliance. Only then will the true beauty of the gem that is Korean Buddhism be revealed for all to see. A magnificent inheritance can achieve flawless transmission only when the means justify the ends, not the other way around. Similarly, only when form and function correspond completely and nature and appearance achieve perfect harmony can a being be true to its name. This is because the outer shape shines only as a consequence of its use, and use is realized only by borrowing shape.

As Buddhism was transmitted to new regions of the world, it was crucial that the teachings preserved in the Buddhist canon, this jewel of the Dharma, be accurately translated and handed down to posterity. From the inception of the Buddhist tradition, the Buddhist canon or "Three Baskets" (*Tripiṭaka*), was compiled in a group recitation where the oral rehearsal of the scriptures was corrected and confirmed by the collective wisdom of all the senior monks in attendance. In East Asia, the work of translating Indian Buddhist materials into literary Chinese –the lingua franca for the Buddhist traditions of China, Korea, Japan, and Vietnam– was carried out in translation bureaus as a collective, collaborative affair.

Referred to as the "tradition of multi-party translation," this system of collaboration for translating the Indian Sanskrit Buddhist canon into Chinese typically involved a nine-person translation team. The team included a head translator, who sat in the center, reading or reciting the Sanskrit scripture and explaining it as best he could with often limited Chinese; a philological advisor, or "certifier of the meaning," who sat to the left of the head translator and worked in tandem with him to verify meticulously the meaning of the Sanskrit text; a textual appraiser, or "certifier of the text," who sat at the chief's right and confirmed the accuracy of the preliminary Chinese rendering; a Sanskrit specialist, who carefully confirmed the accuracy of the language

of the source text; a scribe, who transcribed into written Chinese what was often initially an oral Chinese rendering; a composer of the text, who crafted the initial rendering into grammatical prose; the proofreader, who compared the Chinese with the original Sanskrit text; the editor, who tightened up and clarified any sentences that were vague in the Chinese; and finally the stylist, who sat facing the head translator, who had responsibility for refining the final rendering into elegant literary Chinese. In preparing these vernacular Korean and English renderings of Korean Buddhist works, we have thought it important to follow, as much as possible, this traditional style of Buddhist literary translation that had been discontinued.

This translation project, like all those that have come before it, had its own difficulties to overcome. We were forced to contend with nearly-impossible deadlines imposed by government funding agencies. We strained to hold together a meager infrastructure. It was especially difficult to recruit competent scholars who were fluent in literary Chinese and vernacular Korean and English, but who had with the background in Buddhist thought necessary to translate the whole panoply of specialized religious vocabulary. Despite these obstacles, we have prevailed. This success is due to the compilation committee which, with sincere devotion, overcame the myriad obstacles that inevitably arose in a project of this magnitude; the translators both in Korea and abroad; the dedicated employees at our committee offices; and all our other participants, who together aimed to meet the lofty standard of the cooperative translation tradition that is a part of our Buddhist heritage. To all these people, I would like to express my profound gratitude.

Now that this momentous project is completed, I offer a sincere wish on behalf of all the collaborators that this translation, in coming to fruition and gaining public circulation, will help illuminate the path to enlightenment for all to see.

Kasan Jikwan (伽山 智冠)
32nd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
October 10, 2009 (2553rd year of the Buddhist Era)

On the Occasion of Publishing *The Collected Works of Korean Buddhism*

The Jogye Order of Korean Buddhism, together with Buddhists everywhere, is pleased to dedicate to the Three Jewels –the Buddha, Dharma, and Saṅgha– the completed compilation of the Korean and English translations of *The Collected Works of Korean Buddhism.* The success of this translation project was made possible through the dedication of Venerable Kasan Jikwan, former president of the Jogye Order and president of the Compilation Committee of Korean Buddhist Thought. Both the Korean and English translations are being published through the labors of the members of the Compilation Committee and the many collaborators charged with the tasks of translation, editing, and proofreading the compilation.

The thirteen volumes of *The Collected Works of Korean Buddhism* are the products of nearly 1,700 years of Buddhist history in Korea. These Buddhist works are the foundation and pillar of Korean thought more broadly. This compilation focuses on four towering figures in Korean Buddhism: Venerable Wonhyo, posthumously named State Preceptor Hwajaeng, who was renowned for his doctrinal thought; Venerable Uisang, great master of the *Avataṃsaka Sūtra* and pedagogical role model who was respected for his training of disciples; Venerable Jinul, also known as State Preceptor Bojo, who revitalized Seon Buddhism through the Retreat Society movement of the mid-Goryeo dynasty; and Venerable Hyujeong, also known as State Preceptor Seosan, who helped to overcome national calamities while simultaneously regularizing Korean Buddhist practice and education.

Through this compilation, it is possible to understand the core thought of Korean Buddhism, which continued unbroken through the Three Kingdoms, Goryeo, and Joseon periods. Included are annotated translations of carefully selected works introducing the Hwaeom, Consciousness-Only, and Pure Land schools, the Mahāyāna precepts, Seon Buddhism, the travel journals of Buddhist pilgrims, Buddhist cultural and historical writings, and the epitaphs of great monks.

This work is especially significant as the fruition of our critical efforts

to transform the 1,700 years of Korean Buddhist thought and practice into a beacon of wisdom that will illuminate possible solutions to the many problems facing the world today. Śākyamuni Buddha's teachings from 2,600 years ago were transmitted centuries ago to the Korean peninsula, where they have continuously guided countless sentient beings towards truth. *The Collected Works of Korean Buddhism* contains a portion of the fruits realized through Koreans' practice of the Buddha's wisdom and compassion.

With the successful completion of this compilation, we confirm the power of the Jogye Order executives' devotion and dedication and benefit from their collective wisdom and power. So too can we confirm through the thought of such great masters as Wonhyo, Uisang, Jinul, Hyujeong and others a key feature of Buddhism: its power to encourage people to live harmoniously with each other through mutual understanding and respect.

The current strengthening of the traditions of Buddhist meditation practice and the revitalization of the wider Korean Buddhist community through education and propagation derive in large measure from the availability of accurate, vernacular translations of the classics of the sages of old, so that we too may be imbued with the wisdom and compassion found in their writings. When the lessons of these classics are made available to a contemporary audience, they can serve as a compass to guide us toward mutual understanding so that we may realize the common good that unifies us all.

Compilation of this thirteen-volume English-language edition of *The Collected Works of Korean Buddhism* is an especially monumental achievement. To take on the task of translating these classics into English, global experts on Korean Buddhism were recruited according to their areas of expertise and were asked to consult with the scholars preparing the new Korean translations of these texts when preparing their own renderings. Though some English translations of Korean Buddhist texts have been made previously, this is the first systematic attempt to introduce to a Western audience the full range of Korean Buddhist writing. The compilation committee also sought to implement strict quality control over the translations by employing a traditional multiparty verification system, which encouraged a sustained collaboration between the Korean and English teams of translators.

This English translation of the *Collected Works* will serve as the cornerstone for the world-wide dissemination of knowledge about the Korean Buddhist tradition, which has heretofore not garnered the recognition it deserves. Together with international propagation efforts, Korean traditional temple experiences, and the temple-stay program, the English translation of the *Collected Works* will make an important contribution to our ongoing efforts to globalize Korean Buddhism. To facilitate the widest possible dissemination of both the Korean and English versions of this compilation, digital editions will eventually be made available online, so that anyone who has access to the Internet will be able to consult these texts.

Among all types of giving, the most precious of all is the gift of Dharma, and it is through sharing these teachings that we seek to spread the wisdom and compassion of Korean Buddhism, as well as the spirit of mutual understanding and unity, to people throughout the world. Our efforts to date have been to secure the foundation for the revitalization of Korean Buddhism; now is the time for our tradition to take flight. *The Collected Works of Korean Buddhism* appears at an opportune moment, when it will be able to serve as a guiding light, illuminating the way ahead for Korean Buddhism and its emerging contemporary identity.

To all those who worked indefatigably to translate, edit, and publish this collection; to the compilation committee, the researchers, translators, proofreaders, editors, and printers; and to all the administrative assistants associated with the project, I extend my deepest appreciation and thanks. Finally, I rejoice in and praise the indomitable power of Venerable Jikwan's vow to complete this massive compilation project.

With full sincerity, I offer this heartfelt wish: may all the merit deriving from this monumental work be transferred to the Buddhas, the bodhisattvas, and all sentient beings.

Haebong Jaseung (海峰 慈乘)
33rd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
January 20, 2010 (2554th year of the Buddhist Era)

Preface to the English Edition of *The Collected Works of Korean Buddhism*

Buddhism has nearly a 1,700-year history in Korea and the tradition continues to thrive still today on the peninsula. Buddhism arrived in Korea from India and China by at least the fourth century C.E. and the religion served as the major conduit for the transmission of Sinitic and Serindian culture as a whole to Korea. But Korean Buddhism is no mere derivative of those antecedent traditions. Buddhists on the Korean peninsula had access to the breadth and depth of the Buddhist tradition as it was being disseminated across Asia and they made seminal contributions themselves to Buddhist thought and meditative and ritual techniques. Indeed, because Korea, like the rest of East Asia, used literary Chinese as the lingua franca of learned communication (much as Latin was used in medieval Europe), Korean Buddhist writings were disseminated throughout the entire region with relative dispatch and served to influence the development of the neighboring Buddhist traditions of China and Japan. In fact, simultaneous with implanting Buddhism on the peninsula, Korean monks and exegetes were also joint collaborators in the creation and development of the indigenous Chinese and Japanese Buddhist traditions. *The Collected Works of Korean Buddhism* seeks to make available in accurate, idiomatic English translations the greatest works of the Korean Buddhist tradition, many of which are being rendered for the first time into any Western language.

The thirteen volumes of this anthology collect the whole panoply of Korean Buddhist writing from the Three Kingdoms period (ca. 57 C.E.–668) through the Joseon dynasty (1392–1910). These writings include commentaries on scriptures as well as philosophical and disciplinary texts by the most influential scholiasts of the tradition; the writings of its most esteemed Seon adepts; indigenous collections of Seon *gongan* cases, discourses, and verse; travelogues and historical materials; and important epigraphical compositions. Where titles were of manageable length, we have sought to provide the complete text of those works. Where size was prohibitive, we have instead offered representative selections from a range

of material, in order to provide as comprehensive a set of sources as possible for the study of Korean Buddhism. The translators and editors also include extensive annotation to each translation and substantial introductions that seek to contextualize for an English-speaking audience the insights and contributions of these works.

Many of the scholars of Korean Buddhism active in Western academe were recruited to participate in the translation project. Since the number of scholars working in Korean Buddhism is still quite limited, we also recruited as collaborators Western specialists in literary Chinese who had extensive experience in English translation.

We obviously benefitted enormously from the work of our Korean colleagues who toiled so assiduously to prepare the earlier Korean edition of these *Collected Works*. We regularly consulted their vernacular Korean renderings in preparing the English translations. At the same time, virtually all the Western scholars involved in the project are themselves specialists in the Buddhist argot of literary Chinese and most already had extensive experience in translating Korean and Chinese Buddhist texts into English. For this reason, the English translations are, in the majority of cases, made directly from the source texts in literary Chinese, not from the modern Korean renderings. Since translation always involves some level of interpretation, there are occasional differences in the understanding of a passage between the English and Korean translators, but each translator retained final authority to decide on the preferred rendering of his or her text. For most of the English volumes, we also followed the collaborative approach that was so crucial in preparing the Korean translations of these *Collected Works* and held series of meetings where the English translators would sit together with our Korean counterparts and talk through issues of terminology, interpretation, and style. Our Korean collaborators offered valuable comments and suggestions on our initial drafts and certainly saved us from many egregious errors. Any errors of fact or interpretation that may remain are of course our responsibility.

On behalf of the entire English translation team, I would like to express our thanks to all our collaborators, including our translators Juhn Young

Ahn, Robert Buswell, Michael Finch, Jung-geun Kim, Charles Muller, John Jorgensen, Richard McBride, Jin Y. Park, Young-eui Park, Patrick Uhlmann, Sem Vermeersch, Matthew Wegehaupt, and Roderick Whitfield; as well as our philological consultants Chongdok Sunim, Go-ok Sunim, Haeju Sunim, Misan Sunim, Woncheol Sunim, Byung-sam Jung, and Young-wook Kim. We are also appreciative to Ven. Jaseung Sunim, the current president of the Jogye Order of Korean Buddhism, for his continued support of this project. Our deepest gratitude goes to Ven. Jikwan Sunim (May 11, 1932–January 2, 2012), one of the most eminent monks and prominent scholars of his generation, who first conceived of this project and spearheaded it during his term as president of the Jogye Order of Korean Buddhism. Jikwan Sunim's entire career was dedicated to making the works of Korean Buddhism more accessible to his compatriots and better known within the wider scholarly community. It is a matter of deep regret that he did not live to see the compilation of this English version of the *Collected Works*.

Finally, it is our hope that *The Collected Works of Korean Buddhism* will ensure that the writings of Korean Buddhist masters will assume their rightful place in the developing English canon of Buddhist materials and will enter the mainstream of academic discourse in Buddhist Studies in the West. Korea's Buddhist authors are as deserving of careful attention and study as their counterparts in Indian, Tibetan, Chinese, and Japanese Buddhism. This first comprehensive collection of Korean Buddhist writings should bring these authors the attention and sustained engagement they deserve among Western scholars, students, and practitioners of Buddhism.

Robert E. Buswell, Jr.
Distinguished Professor of Buddhist Studies, University of California,
Los Angeles (UCLA)
Chair, English Translation Editorial Board, *The Collected Works of Korean Buddhism*
May 20, 2012 (2556th year of the Buddhist Era)





Above: The text of the *Samguk yusa* where Taehyeon's biography is given. (Property of the National Central Library)

Below: *Samguk yusa* roll 4: "Taehyeon of the Yogâcāra school and Peophae of the Hwaeom school"



Three-level stone stūpa in the remains of Yongjangsa, where Taehyeon stayed during his travels.



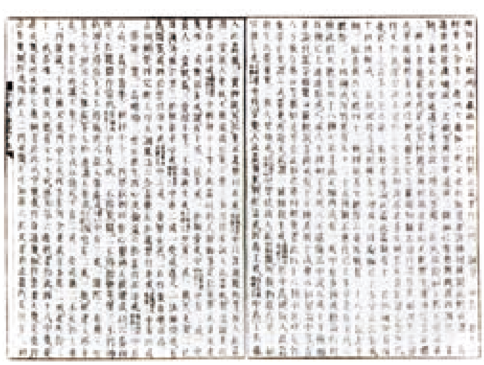


Above: Vol. 1, Combined Text of the *Beommangyeong gojeokgi*.
(Property of the National Central Library)

Below: *Bonmōkyō koshakki satsuyō*. (Property of Dongguk University Museum)







Above 2 pictures: Text of the *Bonmōkyō koshakki satsuyō.*

Below: *Beommangyeong gojeokgi*, text from the end of the first roll.
(Property of Japan National Diet Library)

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Preface

This volume has much to offer to students and practitioners of Buddhism in the English-speaking world. First and foremost, it contains the first scholarly translation of the full Mahāyāna *Sutra of Brahmā's Net* into English Of greatest interest to most, of course, will be the "Mahāyāna Prātimokṣa" ("Precepts Manual") that comprises the second half of the sutra; but the sutra as a whole represents the documentation of a vitally important stage in the development of Mahāyāna thought. At the same time, the reader will have access to the magisterial commentary on this sutra by Taehyeon. Taehyeon's was the only major commentary to treat the entire sutra, and was regarded by a large swath of East Asian Vinaya experts as being the most thorough and balanced exegesis ever written on the text. The *Beommanggyeong gojeokgi* was taken as the definitive work on the sutra in the Japanese Ritsu school, where it was the subject of more than sixty subcommentaries. At the same time, readers will be presented with the largest single work to be rendered in English to date by the eminent Silla exegete Taehyeon, a scholar who went far beyond his primary field of Yogâcāra to write on virtually every facet of the Mahāyāna Buddhist system.

I would like to express my sincere thanks to all those whose efforts contributed to the publication of this volume. Most important is Ven. Jigwan, the former and late president of the Jogye Jong, whose foresight in putting the energies of the main school of Korean Buddhism behind this project was the basic condition for its initiation. As with the other volumes, the Korean editorial and planning team provided immense help. First, in approaching the translation, I was able to start with one leg up as it were, having at hand the finished translation from the Korean team, as well as their edited version of the Sino-Korean source text. Also, as with the other volumes in this series, my translation was proofread by expert scholars from the Korean team, who as usual, located many errors and shortcomings that I was able to correct before submitting the manuscript

for publication.

Unfortunately, with this volume being one of the last finished (and my third in this series) within a very tight time frame, a few shortcomings remain, which I hope can be corrected in a possible future revised edition of the work. First, the text did not go through the stage of being treated by a professional copy editor, as did most of the rest of the volumes in the work. Therefore, it is inevitable that numerous typos and various kinds of inconsistencies will be noticed by careful readers. Second, due to the rush to get the volume finished, I was unable to include any discussion of my own research on the sutra, and thus simply translated the ample and valuable introduction by Ven. Woncheol. In reading this introduction, I believe readers will get a sense of Ven. Woncheol's deep mastery of the *Beommanggyeong gojeokgi*, and be able to well grasp the seminal importance of the commentary in East Asian Buddhism. What is not included here, however, is a thorough discussion of theories of the composition of the sutra itself (considered by most scholars to be apocryphal), and where exactly the sutra fits in within the development of the system of the Mahāyāna precepts as a whole. This is an area that has been dealt with in considerable depth in Japanese scholarship, most recently by Prof. Funayama Tōru of the University of Kyoto, who has, for example, positively evaluated the argument that the first and second fascicles are originally two separate texts composed by different authors. Based on my own work with this text, I readily support his hypothesis. This and other related issues remain to be properly discussed.

All this being said, I did have an opportunity to go through my own translation a number of times, and was able to benefit from the expert eyes of the Korean team. I also had a fairly complete draft of a translation of the second fascicle of the sutra by Ken Tanaka at hand, which was extremely helpful in the effort of coming up with the proper phrasing of certain passages, especially given the somewhat odd structure of the precept passages. In terms of the commentary, I also feel that my background in Yogâcāra thought and terminology was helpful, since, with Taehyeon being primarily a Yogâcāra scholar, he relied much upon this

doctrinal system to explicate the text. With these points in mind, I hope that readers can enjoy and learn from this translation.

A. Charles Muller

Abbreviations

DDB	*Digital Dictionary of Buddhism* [http://www.buddhism-dict.net/ddb]
HBJ	*Hanguk bulgyo jeonseo* [The Collected Texts of Korean Buddhism]
ND	*Nihon Daizōkyō* [*Nihon Daizōkyō*]
T	*Taishō shinshū daizōkyō* [Japanese Edition of the Buddhist Canon]
YBh	*Yogâcārabhūmi-śāstra*
Z	*Zokuzōkyō* [*Dai Nihon Zokuzōkyō*]

梵網經古迹記

EXPOSITION OF THE SUTRA OF BRAHMA'S NET

I

INTRODUCTION

By Ven. Woncheol

1. Foreword

From the time of the official state recognition of Buddhism in 527 CE (14th year of King Beopheung) itinerant Korean monks began to travel to study in China. They were followed by various kinds of travelers, initiating a period of exchange with China that resulted in the transmission of various kinds of advanced culture—including various kinds of Buddhist thought—to Silla. The initial period of contact, absorption, and digestion of Buddhist thought and culture passed quickly, but before long, based on the intensive and extensive Buddhist research by Buddhists of the time, a distinctively "Silla" form of Buddhist thought began to establish itself. This period can be called the foundational period of Silla Buddhism. There emerged from Silla a number of eminent Buddhist scholars whose works were influential not only on the Korean peninsula, but in China and Japan as well. Some of the better-known among these are Wongwang 圓光 (558–638), Jajang 慈藏 (7c), Wonhyo 元曉 (617–686), Uisang 義湘 (625–702), Gyeongheung 憬興 (7c), and Uijeok 義寂 (7c). Based on the foundational work of this group of scholars, Silla period Buddhist philosophy of mind developed, oriented mainly around Yogâcāra and Tathāgatagarbha/Huayan thought. Uisang 義湘 would be accredited as the founder of Korean Hwaeom (Ch. Huayan) with Dojeung 道證 contributing to the growth of Yogâcāra. Korean Yogâcāra was also influenced by Woncheuk 圓測 (613–696), a Korean who spent his career in China. Wonhyo did extensive work in both areas (in addition to his commentaries on the rest of the Mahāyāna corpus). The next important figure in Silla Yogâcāra studies was Taehyeon 太賢 (8c). The range of Taehyeon's doctrinal study extended far beyond Yogâcāra to various aspects of Buddhist thought, and his commentaries on the sutras, śāstras, and vinaya were respected throughout East Asia to the extent that he received the appellation of "Ci'en of Haedong" 海東慈恩.[1] Despite the breadth of Taehyeon's learning

[1] A reference to the eminent Tang Yogâcāra scholar Kuiji 窺基.

and erudition, and his reputation as having been of greatly noble character, it is said that Taehyeon's dislike for attracting attention led him to downplay his own contributions, and that it is for this reason that little is extant in the way of concrete biographical information. While it is clear that he stayed at Yongjangsa 茸長寺 in Namsan of Gyeongju during the reign of Gyeongdeok (742–764) there is no biography available for him. So although we are able to construct a very vague sketch of his life and works based on passages in the *Samguk yusa*, along with his commentaries and subsequent annotations of his commentaries, we have no detailed information on his dates of birth and death, hometown, family, and so forth. Despite his prolific scholarship, Taehyeon never studied abroad, but since his writings were well known outside of Silla, his influence is somewhat comparable with that of Wonhyo. Unfortunately, his works have not yet received the treatment they deserve in Korea.

2. Taehyeon's Life and Works

A. Taehyeon's Life

The entirety of extant materials on Taehyeon's life can be found in the section entitled "Hyeon yugahae hwaeom jo" 賢瑜伽海華嚴條 of the *Samguk yusa*. However, his writings made it to Japan at a fairly early date, where they were read and annotated extensively, and are preserved to modern times. It is in these works that we can occasionally see records related to Taehyeon, most notably in the writings of the prolific Gyōnen 凝然 (1240–1321) of Tōdaiji, the author of the *Risshū kōyō* 律宗綱要, the *Sangoku buppō denzū engi* 三國佛法傳通緣起, and so forth. In his works the existence of a biography on Taehyeon is indicated, but unfortunately this is not extant. Thus, we don't know his birth and death dates, or where exactly he came from. All we know is his canonical name (recorded both as Taehyeon and Daehyeon), and that he styled himself the Blue Hill Śramaṇa 青丘沙門.

Regarding the canonical name of Taehyeon, we read in the first fascicle of

Jōsen's *Bonmōkyō koshakuki hobōshō*:[2]

> Taehyeon is the canonical name of the patriarchal teacher. As the people were in awe of the priest, they hesitated to address him by his real name, and instead used his canonical name. There is a precedent for using the postmortem name for the epithet, as in the case where Nanshan Dashi 南山大師 is called Chengzhao Dashi 澄照大師. So there is a need to be careful about confusing epithets with canonical names. Or, since the name Taehyeon can be interpreted as "greatly virtuous", "very wise" and so forth, we might also infer that this name was applied precisely due to the fact that since he disliked fame and covered all of his tracks to the extent that there are no biographical records, people wanted to use this name.

Furthermore, we read in Shō'on's 照遠 (14 c.) *Bonmōkyō gekan koshakuki jutsu shakushō* 梵網經下巻古迹記述迹抄:[3]

> Taehyeon was the leading disciple of Dojeung, who was in turn the student of Woncheuk, one of the leading students of Xuanzang 玄奘. Taehyeon first studied Huayan, then turned his attention to Yogâcāra (Faxiang). We can understand that he was a person who lived while concealing his own luminosity, enjoying the abandonment of fanfare. He maintained the wisdom within, concealing his virtuous external activity. In the preface by Daofeng 道峯 to Taehyeon's *Bosal gyebon jong-yo* it says "Being named as Taehyeon (greatly worthy) is because of the

2 梵網經古迹記補忘抄: "Crib Notes to the Exposition on the Ancient Teaching of the *Sutra of Brahma's Net*;" the *Bonmōkyō koshakuki hobōshō*, by Jōsen 定泉 (1273–1312) and Shinkū 信空 (1231–1316); abbreviated as *Hobōshō* 補忘抄. 10 fasc., extant in the ND vol. 19. Expository notes written by these two scholars to supplement their oral exposition of Taehyeon's *Beommanggyeong gojeokgi* 梵網經古迹記. Focuses primarily on Taehyeon's exposition of the precepts (contained in the second fascicle of the *Sutra of Brahma's Net*) through the seven-part exegesis 七門 and the explanation of the three groups of pure precepts 三聚淨戒. [Source: DDB]

3 Incorrectly listed in Ono as 梵網經下巻古迹述迹鈔. (Vol. 10, p. 231c)

> amazing goodness he showed in concealing his great ability and hiding his luminosity."[4] And so forth.

Moreover, as for "Blue Hill Śramaṇa," Blue Hill (written as 青丘 or 青邱) is like Haedong 海東 (East of the Sea)—an old name for Silla. In Shō'on's *Bonmōkyō koshakuki jusshaku shō* ("Extracts and Notes on the Ancient Teachings of the *Sutra of Brahma's Net*") 梵網經古迹記述迹抄 it says:

> As for "Blue Hill," the annotation of the *Wenxuan* says: "Fu Qian says: "Blue Hill is the name of a country that is located 300 li to the east of the sea."" Furthermore, the *Tōgū setsuon* 東宮切韻 says: "Blue Hill is a country name." The *Jade Volumes* 玉篇 says: "The river flows out to the Blue Hill." A note in the *Yematai* 野馬臺 says: "Blue Hill refers to Silla. Since pines flourish there, it is called Blue Hill."[5]

However, as to the matter of how the name of Taehyeon became attached to Blue Hill in the byline of the *Gojeokgi*, Shōsan 清算, in his *Bonmōkyō koshaku kōgi* 梵網經古迹綱義 says:

> Blue Hill is general name for Silla as a country in the same way, for example, that Yamato is a general term for the country of Japan. Also, in the Tang they often referred to Silla as Haedong 海東 (East of the Sea) as seen in Wonhyo being addressed as the Haedong Dharma Master. (Nihon Daizōkyō vol. 23, p. 3.)

The two kinds of canonical names (Daehyeon 大賢 and Taehyeon 太賢) are applied as seen in the chart below. First are the works whose colophons list the name of Daehyewon 大賢.

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4 「而跡幽期遠。遂潛用。韜光嗟義苑之彫榮」T 1906.45.915b4–5

5 Nihon Daizōkyō, vol. 23, p. 231. 青丘者。一文撰注(文選注)云。服虔曰。青丘國在海東三百里。文。又東宮切韻云青丘國名。文。玉篇曰。[漢音] 水出青丘山。文。野馬臺注云。青丘謂新羅國也。彼國茂松故云青丘。

No	Location	Example
1	三國遺事, 卷4 '賢瑜伽條' (T 2039.49.1009c24)	(瑜伽條 大德大賢)
2	大薦福寺僧道峯撰『大賢法師義記序』 (T 1906.45.915a17)	(卽東國大賢法師其人也)
3	菩薩戒本宗要 (T 1906.45.915b15; Z 1, 60, 2)	(靑丘沙門 大賢撰)
4	佛國寺古今歷代記 (1767年刊, 1954年謄寫本 p. 5)	(名大賢 自號靑丘沙門)
5	朝鮮佛教通史 (李能和著 1917年刊, p. 96)	(詔沙門 大賢) (大賢撰 藥師經古迹二卷)
6	朝鮮佛教略史 (權相老著 1917年刊, p. 4·p. 65)	(大賢大德行迹)
7	朝鮮禪教史 (忽滑谷快天著 1930年刊, p. 64–68)	(大賢 唯識)
8	韓國佛教文化史 (金映遂著 1960年刊, p. 23)	(元曉 大賢)
9	新羅佛教의 理念과 歷史 (趙明基著 1962年刊, p. 180)	(大賢 法相)
10	韓國思想史 (朴鐘鴻著 1966年刊, p. 45)	(The transmitter of Woncheuk's 圓測 Yogâcāra thought was Dojeung 道證, with the next in the line of transmission being Daehyeon 大賢)
11	韓國佛教史 (禹貞相·金煐泰 共著 1968年刊, p. 54)	(大賢 or 太賢)

Table 1. Examples where the name Daehyeon 大賢 is used

No	Location	Example
1	梵網經古迹記 (T 1815.40.689b; Z 1, 60, 3)	(靑丘沙門 太賢集)
2	本願藥師經古迹記 (T 1770.38.257a; Z1, 35, 2)	(靑丘沙門 太賢撰)
3	大乘起信論內義略探記 (T 1849.44.409b·Z 1, 71, 4)	(太賢 作)
4	成唯識論學記 (Z 1, 80, 1)	(太賢 集)
5	菩薩戒本宗要纂註 (宗覺正直編 ND 21, p. 2下)	(太賢法師義記序)

Table 2. Examples where the name Taehyeon 太賢 is used

Aside from these, all commentaries on the *Gojeokgi* in the Nihon Daizōkyō give the name as Taehyeon. If we compare all materials, it becomes clear that while most materials transmitted from Korea and China have the name listed as Daehyeon, most of the texts the come down to us through Japanese sources use Taehyeon. It also seems that the greatest number of cases of the Japanese usage of Taehyeon is in connection with the *Beommanggyeong*

gojeokgi, for which so many commentaries were written. Based on this influence from the commentaries on the *Beommanggyeong gojeokgi*, it seems that the usage of Taehyeon became standardized. Even though in his preface to the *Bosal gyebon jong-yo* the Chinese monk Dafeng 道峯 of Dajianfusi 大薦福寺 originally wrote Daehyeon in the heading 大賢法師義記序, when the Japanese monk Sōgaku 宗覺 edited the text in his *Bosatsu kaihon shūyō sanchū* 菩薩戒本宗要纂註, he revised this to Daehyeon. Since there is no absolutely certain way to know which way his canonical name was written during the Silla, and since the copy of the *Beommanggyeong gojeokgi* that has been transmitted and printed in the HBJ uses Taehyeon, we will follow this precedent and use the name of Taehyeon in the present work.

Taehyeon is understood to be an inheritor of the Yogâcāra tradition of Woncheuk and Dojeung. The ancestral Dharma master Woncheuk is a greatly respected figure who along with Kuiji 窺基 of Ci'ensi 慈恩寺 took up the mantle from the Trepiṭaka Xuanzang in leading the flow of the academic circle of the Faxiang school in China, even earning the deep respect of Empress Wu Zetian 則天武后. With his mastery of six languages (including Sanskrit) and his deep understanding of the Yogâcāra doctrine, Woncheuk served in a key role on Xuanzang's translation teams, suggesting many new Chinese interpretations for Indian Yogâcāra concepts. However, excelling in this way as a foreigner, he suffered from the jealousy of members of other factions in the Faxiang school, the result of which can be discerned in the inordinately brief biographical entry in the *Song Biographies of Eminent Monks*, where it is stated that "nothing is known of his family or birthplace." (T 2061.50.727b5) Not only is nothing mentioned of his character or his profound scholarship: nothing remains but petty disparaging remarks that almost defy common sense.

That Woncheuk was well known as a highly respected monk in the Tang is clearly noted in other records made at that time, for example, that written by Choe Chiwon 崔致遠 or in the epitaph for him on his stūpa at Ximingsi 周西明寺故大德圓測法師舍利塔銘幷序. Thus it is natural that monks traveling from Silla to the Tang to learn Yogâcāra gathered to study with him. Among these was Dojeung, who returned to Silla in 692 (five years before

Woncheuk's death) and it can be assumed that he transmitted Woncheuk's teaching to students of Yogâcāra doctrine. Regarding the relationship between Dojeung and Taehyeon: If we assume that Dojeung lived and taught another 20 years after, then we can also assume that when he gave his lecture on the *Suvarṇa-prabhāsôttama-sūtra* 金光明經 in the palace in 753, that Taehyeon, a young scholar at the time, might have been in attendance.

By the time Shō'on 照遠 wrote his *Bonmōkyō koshakuki jusshakushō* 梵網經古迹記述迹抄 in 1333, Taehyeon's works were not only available in Japanese, but were being extensively and energetically studied. Regarding his biographical materials, there apparently were enough available at the time in Japan for Gyōnen 凝然 to include a biographical passage (with the title 太賢法師行狀錄) in his writings, and in Shō'on's work, we can see a line that says "Taehyeon was the student of Dojeung." Known to later generations as the Yogâcāra patriarch of the Silla, the great worthy, Daehyeon, he established the foundation of Silla Yogâcāra studies by assimilating and articulating the essence of the Yogâcāra doctrine with a degree of perspicacity that led him to be respected in the Silla and overseas. Among the inheritors and transmitters of his learning were his students Hoe-eom 檜巖, Ungwan 雲卷, and Guiam 龜巖. In fascicle one the *Bonmōkyō koshakuki kōgi* 梵網經古迹記綱義 by the Japanese monk Shōsan 清算 (1356–1361) it is noted that his works were widely known in the Tang.

Although biographical materials on Taehyeon are scant, we can see from the laudatory descriptions provided by later scholars of his life and works that his writings were widely disseminated and deeply respected in the Tang, much in the way of the works of his predecessor Wonhyo, who also did not travel to the mainland. But although these Chinese and Japanese commentators showered him with praise for his academic prowess, they were not able to provide any concrete information on his life and activities. All that exists in this regard is a short piece in the *Samguk yusa* 三國遺事 entitled "Hyeon Yuga" 賢瑜伽, which provides a brief capsule of his life.

> Taehyeon, the founder of the Silla Yogâcāra school, lived at Yongjang Temple on Namsan in Gyeongju. It was his regular practice to

circumambulate a sixteen-foot stone image of Maitreya in the courtyard of the temple, and the image would also turn its head to face the monk. The doctrines of the Yogâcāra school were so difficult to understand that the noted Chinese scholar Bai Juyi 白居易 (a famous Tang poet who was an ardent student of Buddhism) gave up its study, saying that Consciousness-only was profound and unfathomable, and that Buddhist logic was impenetrable. Therefore there were few scholars able to carry on the tradition. It was Taehyeon alone who could discern error, who could readily disclose the arcane, sharp as a sword in play. For this reason all his juniors East of the Sea came for his instruction, and many scholars in the Middle Kingdom took him as a model.

And it goes on to say…

When rain did not fall as usual during the twelfth year of Tianpao 天寶 (753) King Gyeongdeok summoned Taehyeon to the inner palace to chant the *Golden Light Sutra* 金光經 and to pray for rain. One day, as he was chanting the scripture and offering sacrifices to the Buddha, he uncovered his wooden bowl so that it could be filled with water for purification. But the King's servant was late in bringing the water, and a palace official rebuked him. The servant excused himself, saying "The palace well is drained to the bottom, and I had to go to a spring deep in the mountains." When Taehyeon heard this, he raised the burning censer in his hands, and fresh, cool water leaped from the palace well seventy feet into the sky in a solid jet like the flagpole at a temple, to the amazement of the King and the palace officials. From that time the well was known as the Well of the Golden Light. Taehyeon adopted the nickname Cheonggu Samun (the Blue Hill Śramaṇa).

Verse in Praise of Taehyeon

Round the Buddha image he walked on South Mountain

And the image turned its head to follow him;
In the sky above the Blue Hill the Buddha's sun hangs high.
People saw him command the palace well to spout water;
Well he knew the mystery in a plume of smoke from the censer.[6]

Thus, more than a scholar, Taehyeon was also perceived to be a person with a profound mind of faith and devotion to the benefit of the country and its people, and who carried out the ideal of bodhisattva practice to its limits.

B. Taehyeon's Writings

During the period around the unification of Silla, the flower of Buddhist scholasticism bloomed brightly, starting with Wonhyo, and followed by Gyeongheung, Uijeok, Seungjang 勝莊, and so forth, who produced excellent works one after the other. At the same time, over in the Tang, monks of Korean origin such as Woncheuk, Sungyeong 順憬, Sinbang 神昉, and Dojeung established great reputations for themselves. Especially noteworthy were the innovative contributions of Wonhyo, who, without ever setting foot in the Tang, articulated a systematic synthesis of all of the various doctrines of Mahāyāna Buddhism, reconciling doctrinal disagreements and promoting a form of Buddhism that was internally harmonized, and which also responded to the religious interests of the people in society. But this tendency to approach the range of Buddhist doctrines in an ecumenical manner through a broad, flexible, and systematic approach would not be limited to Wonhyo. The entire character of Silla doctrinal Buddhism showed this synthetic tendency to some degree. And Taehyeon ended up being a major contributor in this trend.

Chinese Buddhist scholars during the 5–7th centuries showed a pronounced tendency to carry out exegetical work that strongly valorized

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6 T 2039.49.1009c25–1010a11. English translation adapted from Grafton and Mintz, *Samguk Yusa*, p. 326–327.

the foundational scriptures of their own school, at the same time placing the scriptures of other schools in an ancillary position. This was the project of Chinese doctrinal classification (判教; *panjiao*). The tendency of Buddhist scholarship in the Silla was rather the opposite of this, in that scholars tended to explicate a wide range of texts in an even-handed manner, seeing them all as parts of a larger, ultimately integrated system. Taehyeon is especially notable for the way in which he, as fundamentally a Yogâcāra scholar, worked broadly with the texts of the eight main doctrinal schools, and used his Yogâcāra background as a means of unraveling and explaining the doctrinal issues that he encountered. As it turns out, the work that ended up bringing him the greatest attention historically was not his commentaries on Yogâcāra proper, but his work on the Mahāyāna Vinaya in terms of his *Gojeokgi* and *Jong-yo* ("Doctrinal Essentials" 宗要) on the *Sutra of Brahma's Net*. The impact of these two works combined made him the most studied Korean exegete in Japan, where his works held a huge influence on the thought of the Japanese Vinaya school. Taehyeon wrote 23 commentaries on Mahāyāna sutras, and another 32 on Mahāyāna śāstras, totaling 55 works in 122 volumes. These are as shown in the charts below.

訂正	No	Text	Extent Num	Reference Catalog
1	1	華嚴經古迹記	10 or 5	義天1, 佛典上, 諸宗上
2	2	涅槃經古迹記	8 or 4	義天1, 佛典上, 諸宗2, 東域上
3	3	法華經古迹記	4	義天1
4	4	金光明經古迹記	4	義天1, 佛典上
5	5	金光明經料簡	1	佛典上
6	6	仁王經古迹記	1	義天1, 佛典上
7	7	般若理趣分經註	2	義天1, 佛典下
8	8	般若心經古迹記	1 or 2	義天1, 佛典上
9	9	般若心經註	2	佛典上
9	10	金剛經古迹記	1	佛典上
10	11	觀無量壽經古迹記	1	義天1, 佛典下, 諸宗1
11	12	大無量壽古迹記	1	義天1

11	13	小無量壽古迹記	1	義天1
12	14	稱讚淨土經古迹記	1	義天1, 佛典下
12	15	淨土總料簡	1	佛典下
13	16	阿彌陀經古迹記	1	佛典下
14	17	彌勒上生經古迹記	1	義天2, 佛典上
15	18	彌勒下生經古迹記	1	義天1, 佛典上
16	19	(欠)		
17	20	藥師經古迹記 (extant)	1 or 2	佛典1, 諸宗上
18	21	梵網經宗要	1	義天2, 佛典上
18	22	梵網經戒本宗要 (extant)	1	律宗, 諸宗2
19	23	梵網經古迹記	52 or 4	諸宗上, 佛典1, 東域上, 蓮門下, 奈良
20	24	起信論古迹記	1	義天3, 佛典上, 諸宗2, 東域下
20	25	起信論內義略探記 (extant)	1	
21	26	成唯識論古迹記	10 or 5	義天3, 佛典上, 諸宗2, 東域下
21	27	成唯識論學記 (extant)	8	
22	28	成唯識論開發章	4 or 2	義天3
22	29	成唯識論決擇	1	義天3, 佛典上, 諸宗2
23	30	唯識二十論古迹記	1	義天3
24	31	廣釋本母頌	3	佛典上, 諸宗2, 法相云成唯識論 廣釋本母頌
25	32	大乘心路章	2	佛典下, 東域下
26	33	因明論古迹記	1	義天3, 佛典下, 諸宗下, 東域下
27	34	正理門論古迹記	1	義天3, 佛典下, 諸宗1
27	35	因明正理古迹記	1	諸宗1
27	36	因明正理古迹記	1	諸宗2
27	37	因明入正理論古迹記	1	東域下, 法相
28	38	瑜伽論古迹記	4	義天3, 佛典上
28	39	瑜伽論纂要	3	諸宗2, 東域上
29	40	顯揚論古迹記	2 or 1	義天3, 佛典上, 東域下
30	41	攝大乘論世親釋論古迹記	1	義天3, 佛典上, 東域下
31	42	攝大乘論無性釋論疏古迹記	1	義天3, 佛典上, 東域下
32	43	雜集論古迹記	4	義天3, 佛典上, 東域下
32	44	對法論古迹記	4	佛典上

33	45	中邊論古迹記	1	義天3, 佛典上
33	46	辯中邊論古迹記	1	東域下
34	47	成實論古迹記	1	義天3, 佛典上, 奈良云成業論記
35	48	觀所緣論古迹記	1	義天3, 佛典上
36	49	掌珍論古迹記	1	義天3, 佛典上, 諸宗1, 東域下
37	50	廣百論古迹記	1	義天3, 佛典上
38	51	大乘一味章	1	義天3, 佛典上
39	52	五蘊論古迹記	1	佛典上
40	53	釋名章	2	佛典上
41	54	百法論古迹記	1	諸宗, 東域下
42	55	佛地論古迹記	1	東域下

Table 3. All Works Attributed to Taehyeon

No	Title
1	梵網經古迹記 2 fasc., (T 1815;. Z 1, 60, 3)
2	菩薩戒本宗要 1 fasc., (T 1906; Z 1, 9, 2)
3	藥師經古迹記 2 fasc., (T 1770; Z 1, 35, 2)
4	成唯識論古迹記 8 fasc., (a.k.a. 成唯識論學記, Z 1·80·1)
5	起信論古迹記 1 fasc., (a.k.a. 起信論內義略探記, Z 1·71·4)

Table 4. Taehyeon's Extant Works

As profound as Taehyeon's thought was, and with the immense volume of valuable works he produced, it is indeed regrettable that all that managed to survive down to the present were four of his *Gojeokgi* and his *Doctrinal Essentials of the Bodhisattva Prātimokṣa*, comprising five works in fourteen volumes. Among these "Gojeokgi" the role that the *Beommanggyeong gojeokgi* has taken on in defining the Mahāyāna Brahma's Net precepts, and the position it has occupied in research on the Mahāyāna precepts in China, Korea, and Japan is nothing less than predominating. As can be seen in the above charts, the largest portion of his influential works were known by the titles *gojeokgi* or *jong-yo*. In fascicle one of his *Bonmōkyō koshakuki hobōshō*

梵網經古迹記補忘抄 ("Crib Notes to the Exposition on the Ancient Teaching of the Sutra of Brahma's Net") the Japanese monk Jōsen 定泉 wrote that the term *gojeokgi* should be understood as an expression of humility to acknowledge the fact that he consulted the commentaries by Uijeok and Fazang. However, the interpretation offered by Shō'on 照遠 in his *Bonmōkyō koshakuki jusshakushō* 梵網經古迹記述迹抄 is that the feeling that Taehyeon intended to invoke was that of Confucius' saying "I transmit, not create" 述而不作. There seems to be more depth to this interpretation. That is, we may surmise that the term *gojeokgi* was not applied to be specifically show modesty, but more to show that the writer was not merely expressing his own opinion, but instead properly relying on authoritative sources.

So who did Taehyeon rely on in terms of former scholars in the composing of his expositions? For Yogâcāra he tended to rely on Woncheuk, Dojeung and so forth; for Tathāgatagarbha thought, Fazang, Wonhyo, and so forth; for Abhidharma, he followed Xuanfan 玄範, and for the *Sutra of Brahma's Net*, he used Uijeok and Seungjang. However, his reliance upon his predecessors was for the purpose of establishing general frameworks—he did not slavishly adhere to the positions of these scholars. On the other hand, he continuously shows his own distinctive insights, and does not hesitate to point out where he thinks prior scholars have missed the point. Taehyeon held a strict and fair attitude toward the arguments between various factions of the East Asian Yogâcāra school. In the cases where he considered the criticisms by Kuiji and Huizhao of the theories of Woncheuk and Dojeung to be accurate, he clearly acknowledged it. But at the same time he did not one-sidedly adhere to the ideas of this group, and also duly pointed out the aspects of Woncheuk's and Dojeung's system that he thought made sense, without making judgments based on personal or factional affinities. In this attitude, we can see the continuation of the harmonized tendency in doctrinal Silla Buddhism as exemplified in Wonhyo, where a scholar deeply steeped in the Weishi-Faxiang system can at the same time see the point of the Tathāgatagarbha flow of ideas, and accept them where they make sense to him. Nonetheless, it should be noted that the question of the degree of Taehyeon's impartiality between the two systems of Yogâcāra and Tathāgatagarbha in his *Seong yusingnon*

gojeokgi is a matter that is still the subject of debate among later scholars.

Japanese scholars of the southern court period took Taehyeon to be a scholar of Huayan background who was an adherent to the Tathāgatagarbha school of thought, and who later became a Yogâcāra specialist, pointing out that even in his commentaries on non-Yogâcāra works, it is clear that his hermeneutic orientation is inevitably Yogâcāric, and therefore he should be seen as being at bottom a Yogâcāra scholar. However, there are others who say that he was always an adherent of the Nature School (Huayan-Tathāgatagarbha system), and never shifted to Yogâcāra.

We can see in his commentaries the application of a deep understanding of the One Mind, and Tathāgatagarbha approaches of the Nature School. Furthermore, his doctrine of interpenetration of the three times and so forth deeply reflect the meaning of the "nature school," (Tathāgatagarbha/Huayan) and so how could he be seen as a dyed-in-the-wool Yogâcārin? What we see, on the other hand in Taehyeon is a lack of bias toward either of the approaches of Nature or Characteristics, and a tendency to apply both together in a harmonious manner. Even in dealing with the dependent arising of the three subtle and six coarse marks (of the *Awakening of Mahāyāna Faith*) he strove to merge together the implications of the treatises of both traditions, trying to clarify their original important with a Dharma explanation of a single flavor. Citing Gyōnen's characterization of this issue in his *Bonmōkyō koshaku kōgi*, Shōsan attests for Taehyeon's approach of being one of the harmonization of the nature/characteristic approaches.[7] What he perceived was that Taehyeon's *Gojeokgi* basically availed itself to a variety of Mahāyāna doctrines in an impartial way, not showing a bias for either the Nature or Characteristics approach, displaying a tendency to interpret through a doctrinal approach of interpenetration and nonobstruction. Therefore, even when placed in the position of interpreting the scriptures and treatises of various schools, Taehyeon strove to show scholars of subsequent ages a standard for accuracy by clearly identifying the errors in interpretation that

7 Translator's note: Source location not provided in original essay.

he came across, relying as much as possible on the accurate interpretations of previous scholars, preferring not to advocate his personal opinion. With this kind of background, later scholars have argued about the merits of the *Gojeokgi* s from their own perspective. But especially the *Seong yusingnon hakgi* and the *Beommanggyeong gojeokgi*, etc.—which are still extant—received high appraisal in China as well. In Japan, they were studied in depth by scholars from the Vinaya School, Shingon School, Hossō School, and Pure Land school who wanted to deepen their understanding of Consciousness-only and the Bodhisattva precepts of the Brahma's Net. Thus they took these two commentaries as their basic textbook for the study of these topics.

3. Taehyeon's Mahāyāna Vinaya Studies

A. Silla Research on the *Sutra of Brahma's Net*

The *Sutra of Brahma's Net* is known by various titles, but that given in the Goryeo Daejang gyeong is *The Sutra of Brahmas Net: The Mind-ground Dharma-gate Taught by Vairocana Buddha, Chapter Ten, in Two Fascicles*. The canonical story behind this sutra is that it was originally a massive work of 120 fascicles, which the Trepiṭaka Kumārajīva of the Yao Qin 姚秦 (in the course of translating more than 50 treatises and sutras from the Hīnayāna and Mahāyāna traditions) at the very end separately translated only the tenth chapter of this sutra, called the Chapter of the Dharma gate of the Bodhisattva's Stages of Practice. This chapter expounds the forty stages of practice and the Mahāyāna precepts. This tenth chapter was said to be composed of two fascicles. The first fascicle explains the forty stages in the bodhisattva's course to enlightenment: the ten departures for the destination 十發趣, the ten nurturing mental states 十長養, the ten adamantine mental states 十金剛, and the ten grounds 十地. The second fascicle explains the Mahāyāna mind ground precepts, consisting of the ten grave precepts 十重戒 and the forty-eight minor precepts 四十八輕戒. These are the bodhisattva precepts, which also come to be known as the Great Brahma's Net Precepts 梵

網大戒 and the Buddha Precepts 佛戒. The second volume has been especially esteemed, studied and circulated separately for more than a millennium as the scriptural authority for the Mahāyāna Bodhisattva precepts with such titles as "Bodhisattva's Vinaya Scripture" 菩薩戒經, "Bodhisattva Prātimokṣa" 菩薩戒本, "Brahma's Net Prātimokṣa" 梵網戒本, and so forth.

Although the precepts may seem to be simply nothing more than a list of "don't dos" they articulate the process by which one actually removes the obstructions to religious practice. The point is not so much the enforcement of rules, but rather, through the compassionate mind of the Buddha, to take the opportunity of the efficacy of explaining various concrete situations as a way of helping practitioners to follow a proper moral course: the precepts of the *Sutra of Brahma's Net* are Buddha-nature precepts aimed at developing one's own Buddha-nature. By adhering to these precepts, one can escape from sins and errors, the mind can be cleansed, meditative concentration can be polished, the mind can be stabilized, and one can reside in a state where pure wisdom is nurtured and affliction is abandoned. If you do not live a pure life according to moral discipline, it is impossible to polish your meditative concentration, and if you can't do that, it is impossible to experience true wisdom. The precepts of the *Sutra of Brahma's Net* are not only aimed at preventing immoral behavior, there are also precepts aimed at developing one's ability to be detached. There are also precepts that are developed out of various necessities in the management of the religious community and the maintenance of order.

The opinion of most modern researchers, however, is that this text is not a translation by Kumārajīva of a chapter from a larger work, but instead a work composed in China around 420, taking as its basis the various Mahāyāna and Hīnayāna vinaya writings available at that time and including Chinese indigenous moral concepts such as filial piety and so forth. On the other hand there are also scholars who believe that although traditional Chinese moral thought can be seen in the text, it is originally an Indian text that was transmitted to China. Whatever position one takes in this debate, there is no doubt that the text is based in the same matrix as the mainstream Mahāyāna thought of the *Huayan jing, Nirvana Sutra, Sutra for Humane Kings*, and so forth. The extent of its agreement with the *Huayan jing* is such that the *Sutra*

of Brahma's Net is even regarded as its "concluding sutra" 結經. Moreover, in comprehensively assembling passages from Mahāyāna vinaya sutras and adjusting and arranging the content of the items of the precepts, a paradigm is shown for living a life according to the Buddhist Dharma. Furthermore, the text has the characteristic in which the spirit of the Mahāyāna moral discipline can be shown by raising up the perfection of morality—rooted in the mind ground—to a new level. Therefore, authority of the Mahāyāna precepts came to be widely accepted in various regions including China, Korea, and Japan. Especially in Japan, Saichō 最澄 used the Brahman's Net precepts to integrate the vinaya trends at the time of the combined application of Mahāyāna and Hīnayāna precepts, and taking these as the scriptural basis to be applied by themselves to the notion of a person who would practice the perfect and sudden precepts as a way of becoming a "Mahāyāna *bhikṣu*." Moreover, in China, Tiantai founder Zhiyi 智顗 (538–597) wrote the two-fascicle *Pusa jieben yishu* 菩薩戒經義疏 as a commentary on the Brahma's Net precepts, drawing much attention to the text. He was followed by Fazang 法藏 (643–712), who, in composing his six-fascicle *Fanwangjing pusa jieben* 梵網經菩薩戒本疏 led the way for a profusion of commentaries on the text. Starting with these kinds of initial studies, this scripture did not merely eclipse the canonical vinayas that had preceded it—it broadly embraced and reflected the conditions and demands of the society and saṃgha of the age, turning into a finely-tuned canonical resource that became the number one authority for the Mahāyāna moral code. Especially the second volume, which covered Mahāyāna moral discipline through explanations from various sutras, ended up being circulated throughout East Asia as separate book with the title of the "Bodhisattva Prātimokṣa" 菩薩戒本. Based on this kind of influence, from the time of the Tang Dynasty in China, research on the Hīnayāna canon began to diminish in relative importance, and in Silla from the time of unification, interest in Hīnayāna texts also began to fade. On the other hand, with the Brahma's Net precepts at the center, the Mahāyāna bodhisattva precepts took center stage as an object of research and basis of practice. In addition, the *Sutra of Brahma's Net* attracted considerable attention from Silla scholars from schools other than the vinaya tradition, who conducted their own extensive

studies and published various commentaries, tables, indexes, and extracts of the text. These are listed in the table below.

Num	Author	Texts
1	Wonhyo	*Beommanggyeong so* 梵網經疏 2 fasc.; *Beommanggyeong yakso* 梵網經略疏 1 fasc.; *Beommanggyeong jong-yo* 梵網經宗要 1 fasc.; *Beommanggyeong bosal gyebon sagi* 梵網經菩薩戒本私記 2 fasc.; (first fasc. only extant) HBJ, Z 1·95·2; *Beommanggyeong bosal gyebon jibeom yogi* 梵網經菩薩戒本持犯要記 1 fasc.; HBJ, T 1907, Z 1·61·3
2	Seungjang	*Beommanggyeong sulgi* 梵網經述記 3 fasc.; HBJ, Z 1·60·2
3	Uijeok	*Beommanggyeong mungi* 梵網經文記 2 fasc.; *Beommang gyebon so* 梵網戒本疏 3 fasc.; HBJ, T 1814, Z 1·60·1
4	Hyeon-il 玄一	*Beommanggyeong so* 梵網經疏 3 fasc.
5	Danmok 端目	*Beommanggyeong gi* 梵網經記 2 fasc.
6	Wonseung 圓勝	*Beommanggyeong gi* 梵網經記 1 fasc.
7	Taehyeon	*Bosal gyebon jong-yo* 菩薩戒本宗要 1 fasc.; HBJ, T 1907, Z 1·60·2; *Beommanggyeong gojeokgi* 梵網經古迹記 2 fasc., HBJ, T 1815, Z 1·60·3

Table 5: Silla Commentarial Works on the *Sutra of Brahma's Net*

From among the above, six works are available in the HBJ, Taishō, Zokuzōkyō, and so forth.

The exact date of the arrival of the *Sutra of Brahma's Net* to Silla is not certain. Nonetheless, although there is no list of the exact content of the 1,700 scriptures and treatises brought back by Myeonggwan 明觀 to Silla from the Chen 陳 in 565 (26th year of the reign of Jinheung)—37 years after the official recognition of Buddhism—, it is probably safe to assume that the *Sutra of Brahma's Net* was among them. The first concrete mention of the ten bodhisattva precepts is in the writings of Wongwang, a Silla monk who studied in Sui China and returned home in 600, establishing the five layman's precepts 世俗五戒 for young men in Silla. However, by the late sixth century, the terminology of the Brahma's Net precepts begins to appear here and there. If the ten kinds of bodhisattva precepts being discussed in his works are the ten grave precepts of the *Sutra of Brahma's Net*, then we can guess

that Wongwang had transmitted the study of the *Sutra of Brahma's Net* to Silla after studying it in the Sui. Next, Jajang, who entered the Tang in 636, received a copy of the present Buddhist canon from Tang Taizong (626–649) when returning home to Silla in 643. At that time the Chinese canon was already composed mainly of Mahāyāna works, which were regarded as more important, and it was thus mainly Mahāyāna texts that were transmitted to Silla, so we can assume that the *Sutra of Brahma's Net* and its commentaries were included.

Since at this time the basis of the research into Mahāyāna Buddhism was already firmly established in the Silla, and as this included the Mahāyāna vinaya, it is not difficult to imagine that intensive research was already being carried out on the *Sutra of Brahma's Net*, and especially on the bodhisattva prātimokṣa at this time. Although a number of studies of the *Sutra of Brahma's Net* were produced in the Silla, it is especially Taehyeon's *Beommanggyeong gojeokgi* that arranged and interpreted the prior commentaries, thus his naming of his work the "Record of the Followings of the Tracks of the Ancients." He cites from a large number of sutras, treatises, and vinayas with an impressive degree of accuracy. Never deigning to foreground his own interpretation, Taehyeon without fail prioritized the interpretations of his predecessors. This is one of the main reasons his work ended up being so highly regarded by later scholars, and was taken as a model for scholarship on the sutra.

B. Sutras, Vinayas, śāstras, and Commentaries quoted in the *Beommanggyeong gojeokgi*

Even if much of Taehyeon's own thought is found in the prose of his *Beommanggyeong gojeokgi*, "following the tracks of the ancients" means that he did a meticulous reading of the previous commentaries on the Sutra of Brahma's Net, including Zhiyi's *Yishu* 義疏, Fazang's *Jieben shu* 戒本疏, Chuan'ao's 傳奥 *Ji* 記, Wonhyo's *Yogi* 要記, Uijeok's *So* 疏, and so forth, and because of his assessment of their shortcomings and his availing himself to

their strong points, it was said of his work that "it is truly the authority in the exegesis of Brahma's Net because it transcended all commentaries past and present."[8] As can be seen in the below chart of citations, in the writing of his *Beommanggyeong gojeokgi*, Taehyeon cited from forty-three sutras, four vinaya works, and twelve treatises. He also deeply investigated all the various commentaries on the work, including all information available from traditional accounts as well as secular discourse, a truly broad undertaking. His main scriptural sources were the *Flower Ornament Sutra, Nirvana Sutra, Sutra of the Deathbed Injunction, Sutra of Mañjuśrī's Questions, Sutra of Primary Activities, Sutra of Good Precepts,* and the *Great Collection Scripture*, etc. As for treatises, in accordance with his reputation as patriarch of Haedong Yogâcāra, he cites extensively from the *Yogâcārabhūmi-śāstra*. He also cites extensively from the *Mahāprajñāpāramitā-śāstra* 大智度論 and the *Daśabhūmika-vibhāṣā* 十住毘婆沙論. He also makes extensive usage of the previous commentaries by Fazang, Wonhyo, and Uijeok. He furthermore cites extensively from Chinese traditional accounts and secular literature that are not found in extant canonical sources, further exhibiting his wide mastery of the philosophical literature of the era. The following chart list the number of quoted passages found in each cited text (sutras, vinayas, treatises, and commentaries), along with the number of times these have been confirmed.

Number	Canonical Source	Cited		Separately Identified	
		Roll 1	Roll 2	Roll 1	Roll 2
1	涅槃云		5		
	涅槃經云		7		
	如涅槃經				4
2	遺教云		7		
3	文殊問經云				
	如文殊問經說			6	3
	如文殊問經言				2

8 No source for this quote provided in original Korean essay.

4	本業云		2		
	本業經云		4		
	如本業				1
5	大般若云		3		
	般若言				1
6	善戒經云	2	3		
	善戒經				2
7	善生云		1		
	善生經云		3		
	善生經				3
8	契經云	1	3		
9	華嚴云	3	1		
	華嚴頌曰		2		
	華嚴說		1		
	如華嚴經說			3	
10	大集云		2		
	云大集經云		1	2	
	如大集言				
11	優婆塞戒經云		1		1
12	菩薩戒經				1
13	菩薩藏經云		1		
14	十地經云		1		
15	仁王云	1	1		
16	正法念處經云		1		
	正法念經云		1		
17	不思議光菩薩經云		1		
18	諸法無常經云		1		
19	決定毘尼經云		1		
20	如金光明經說		1	1	
21	維摩經云		1		
	如維摩經云		1		1
22	長壽王經云		1		

23	瓔珞經云		1		
24	如戒經				1
25	法華經云		1		
26	提謂經云		1		
27	發菩提心經云	1	1		
28	如淨土説				
29	如阿含經			1	
	阿含説				1
30	如地持説			1	
31	如不增不減經			1	
32	大悲經説				1
33	善意天子經云				1
34	阿闍世王經云		1		
35	如集法悅經				1
36	普賢觀經				1
37	蓮華面經				1
38	寫龜經				1
39	大雲經				1
40	指鬘經				1
41	楞伽經		1		
42	方等經云		1		
	餘諸經			1	
	有經		1		
	如經頌曰		2		

Table 6: Scriptures Cited in the *Beommanggyeong gojeokgi*

Number	Vinaya Name	Cited		Separately Identified	
	律名	Roll 1	Roll 2	Roll 1	Roll 2
1	五分云		3		

2	僧祇云		1		
	僧祇律云		1		
	僧祇律				1
3	十誦云		1		
	十誦				1
4	四分云				
	律云		1		
	律		5		1
	如小乘律				1

Table 7: Vinaya Texts Cited in the *Beommanggyeong gojeokgi*

Number	Treatise name	Cited		Confirmed	
		Roll 1	Roll 2	Roll 1	Roll 2
1	瑜伽云		26		
	瑜伽論云		13		
	瑜伽				2
	瑜伽說				6
	如瑜伽說				4
	如瑜伽云			4	
	菩薩地云		12		
	如菩薩地說				1
2	智論云		12		
	如智論說				1
	大智論云		5		
	如智論云			1	
3	十住云		1		
	十住論云		5		
	如十住論				1
	十住毘婆娑云	1			
	婆娑云		1		
4	雜集云		1		

5	十地論			1	
	依十地論				1
6	莊嚴云		2		
	如莊嚴論云			1	
7	如攝大乘			1	
	攝論			1	
8	唯識論				1
9	倶舍云		1		
	倶舍				1
	如倶舍云	1			
10	善見論云		1		
11	如對法			1	
12	中邊說				1
	如辯中邊·智論說			1	
13	如大論記				1
	謂如論說				2
14	十論云		1		
15	略攝, 頌曰		1		
16	七十四云		1		
	七十三云		1		
	如七十九云				1
	如八十云				1
17	瑜伽本業				1

Table 8: Treatises Cited in the *Beommanggyeong gojeokgi*

Number	Scholar name	Cited		Confirmed	
	Commentary Name	Roll 1	Roll 2	Roll 1	Roll 2
1	如世尊云				1
	如世尊言				4
2	法藏師云	2	8		
3	義寂師云		3		

4	元曉師云		1		
5	龍樹云		1		
	如龍樹云				1
6	北幷州眞藏師云	1			
7	和上云		2		
	由此等教和上云		1		
8	古師云		1		
9	眞諦歎曰		1		
10	如聖天言			1	
11	孔丘云		1		
12	宗要釋				3
	如宗要記				1
	如宗要說				1
13	疏云	2			
14	舊疏云	1			
15	龍樹說				1
16	如戒本疏			1	
17	如戒本記				
18	古有作疏云	1			
19	北幷州疏		1		
20	西域記云		1		
	西域云	1			
21	爾雅云		1		
22	漢地傳說				
	傳說		1		
	傳說如此	1	3		
23	有說	1	1		
24	俗云		1		

Table 9: Scholars and Commentaries Cited in the *Beommanggyeong gojeokgi*

As seen above, the Mahāyāna scriptures most frequently cited by

Taehyeon in commenting on the *Sutra of Brahma's Net* are the *Nirvana Sutra* (16 times), *Sutra of Mañjuśrī's Questions* (11 times), and the *Flower Ornament Sutr*a (10 times). In the second fascicle that deals with the precepts there is a high concentration of citations from the *Nirvana Sutra*, *Sutra of Wholesome Precepts*, the *Sutra of Primary Activities*, as well as seven citations from the *Sutra of the Deathbed Injunction*. The first fascicle, on the other hand, which deals with the practice stages of the bodhisattvas, relies more on the *Flower Ornament Sutra*. As for Vinaya texts, he cites the *Four Part Vinaya* 四分律 seven times, and the *Five Part Vinaya* 五分律 three times. As for treatises, he cites the *Yogâcārabhūmi-śāstra* sixty-nine times, the *Mahāprajñāpāramitā-śāstra* nineteen times, the *Daśabhūmika-vibhāṣā* 十住毘婆沙論 nine times, and so forth. The high concentration of quotations from the Y*ogâcārabhūmi-śāstra* and other Yogâcāra works is clearly a result of his being so well versed in this tradition. At the same time he mixes citations from Yogâcāra and Tathāgatagarbha works in a way that reflects his basic syncretic approach.

Next, regarding the citation of individual scholars or their commentaries, Fazang is number one at ten citations, followed by Uijeok at three. Wonhyo is just mentioned by name without reference to a particular textual source. References to Fazang are to his six-fascicle *Fanwangjing pusa jieben shu* 梵網經菩薩戒本疏; references to Uijeok are to his three-fascicle *Bosal gyebon so* 菩薩戒本疏. References to the *Gyebon gi* 戒本記 are most likely pointing to Seung-eom's *Beommanggyeong sulgi* 梵網經述記. Influences from Wonhyo's commentaries on the bodhisattva precepts can be discerned in the text.

C. Characteristics of the *Beommanggyeong gojeokgi*

As shown above, Taehyeon's *Beommanggyeong gojeokgi* relies exte\nsively on a range of sutras, vinayas, and treatises in explicating the *Sutra of Brahma's Net*. In classifying the characteristics of the precepts and the maintaining and transgressing of the Brahma's Net precepts, he blends the doctrines of the Tathāgatagarbha and Yogâcāra-based interpretations without any discernible preference. Moreover, it is precisely due to the care he took in investigating

works of previous commentators and utilizing their strong points, that his commentary has taken a special place in the area of research on the *Sutra of Brahma's Net*. Since subsequent scholars have come to realize that the *Gojeokgi* needed to be consulted in the event of any future research on the sutra, below we will examine its various distinctive features.

The most prominent overall aspect of the *Gojeokgi* is that despite the number of famous commentaries written by major figures in the Tiantai, Huayan, and Faxiang traditions, almost all of them were limited in their coverage to the second fascicle. There were a few that treated the first fascicle, and almost none that explicated both. Thus, in the aspect of its treating both fascicles of the sutra, the *Gojeokgi* is an extremely rare commentary. For example, the well-known commentaries by Seungjang 勝莊, Faxian 法銑, Daoxuan 道璿, Chuan'ao 傳奧, Lishe 利涉, Puyang 撲揚 and so forth only cover the second fascicle, while Zhiyi, Fazang, Uijeok, and Mingkuang 明曠 only explicated the verses of the second fascicle. Taehyeon on the other hand fully explored the full text of both fascicles. Regarding this point, Shōsan 清算 says in his *Bonmōkyō koshakuki kōgi* 梵網經古迹記綱義: "Among all the commentaries on the text, it is only Taehyeon's that fully investigated the meaning of the scriptures thoroughly in both the first and second fascicles, thus surpassing all others."

Another distinctive feature of the *Gojeokgi* is that in the second fascicle of the sutra, only the "characteristics of the precepts" from below the verse are separately taken out and placed together with the explanation of the format for receiving the precepts and the preface to the precept. Furthermore, the placing of the transmission verse at the end to establish a system for applying the precepts at the precepts meeting makes this into a true bodhisattva prātimokṣa—a bodhisattva precepts sutra, or a Brahma's Net precepts sutra. However, because the sutra writers did not originally apply a heading to label each of the ten grave and forty-eight minor precepts, each commentator felt obliged to add his own heading that would serve to summarize the characteristics of the precept that was to follow, and these vary from commentator to commentator. If the labels applied to each precept by the various commentators are compared, the labels applied by

Taehyeon characterize the content of each precept with the highest degree of description, and thus commentators in subsequent eras tended to use Taehyeon's labels. If we just look at how Taehyeon labels the first ten grave precepts in comparison with the other commentators we can readily see how it best captures the sense of the precepts. For example, in his *Bonmōkyō yōkai kaimon* 梵網經要解戒問, Myōryū 妙龍 (1705–1746) praises the creation of the label 'the prohibition of pleasurable killing' by Taehyeon as the label for the first grave precept. Thus, the label applied by Taehyeon is considered to be excellent. We can gain a sense of the difference in approach in the labeling of the precepts by Taehyeon by comparing his rendering with that of some of the other major commentators in the case of the ten grave precepts.

	First Precept	Second Precept	Third Precept	Fourth Precept	Fifth Precept
Taehyeon 太賢	快意殺生戒	劫盜人物戒	無慈行欲戒	故心妄語戒	酤酒生罪戒
Faxian 法銑	殺戒	盜戒	婬戒	故妄語戒	
Zhizhou 智周	不殺戒	不偷盜戒	不故婬戒		
Mingkuang 明曠	殺人戒	不與取戒	行非梵行戒	大妄語戒	酤酒戒
Seungjang 勝莊	不殺戒	偷盜戒	不婬戒	不妄語戒	不酤酒戒
Uijeok 義寂	殺戒	盜戒	婬戒	妄語戒	酤酒戒
Fazang 法藏	殺戒	盜戒	婬戒	妄語戒	酤酒戒
Zhiyi 智顗	殺戒	盜戒	婬戒	妄語戒	酤酒戒

Table 10: Comparative Chart of the Labeling of the Headings for the Ten Grave Precepts

	Sixth	Seventh	Eighth	Ninth	Tenth
Taehyeon	談他過失戒	自讚毀他戒	慳生毀辱戒	瞋不受謝戒	毀謗三寶戒
Faxian	說過戒		故慳戒	故瞋戒	
Zhizhou	不說菩薩過戒		不故慳戒	不故瞋戒	
Mingkuang	說四衆名德犯過戒	自讚毀他戒	故慳加毀戒	瞋心不受懺謝戒	助謗三寶戒
Seungjang	說四衆過戒	自讚毀他戒	慳戒	瞋太受悔戒	誹謗戒
Uijeok	說他過戒	自讚毀他戒	慳惜加毀戒	瞋不受悔戒	毀謗三寶戒
Fazang	說過戒	自讚毀他戒	故慳戒	故瞋戒	謗三寶戒

Zhiyi	說四衆過戒	自讚毀他戒	慳惜加毀戒	瞋心不受悔戒	謗三寶戒

Although the discussion of the framework of the three groups of pure precepts 三聚浄戒 doesn't come up in the text of the *Sutra of Brahma's Net* itself, Uijeok's *Bosal gyebon so* 菩薩戒本疏 says:

> The prior ten grave precepts 十重戒 are the restraining precepts 攝律義戒. The latter forty-eight precepts constitute the remaining two groups. The sutra explains the restraining precepts as equivalent to the ten *pārājikas* 十波羅夷. The precepts for cultivating goodness 攝善法戒 are equivalent to the 84,000 dharma gates. The precepts for gathering in sentient beings 攝衆生界 are the compassion and joyful giving that transform all sentient beings, so that they will all obtain peace of mind. Also, among the forty-eight (minor) precepts, the first thirty are those of cultivating goodness. The latter eighteen are those of bringing benefit to sentient beings. Of the forty-four minor precepts in the *Bodhisattvabhūmi-śāstra*, the first thirty-three are the precepts for cultivating goodness. The latter eleven are the precepts for bringing benefit to sentient beings. (T 1814.40.670a16–22)

Fazang's viewpoint is that the reason why the ten *pārājikas* of the *Sutra of Brahma's Net* give priority to the stopping of evil here is because even one labels them as disciplinary precepts, since one doesn't kill living beings, the compassionate practice for the benefit of others is already established. Because one doesn't steal others' things, the purifying practice of lessening desires is also established, and this being the case, the lifestyle of stopping evil is already linked together with the practice of cultivating goodness. When seen from the aspect of the three kinds of purifying precepts as removing evil, all are disciplinary precepts. Moreover, because such works are for the purpose benefiting sentient beings, none of them are different from the actual practice of the precepts for the improvement of the condition of sentient beings. Taehyeon says:

Each of the ten precepts fully constitutes the three classes of precepts.[9]

In this view, the ten precepts completely clarify the intention of the characteristics of the three classes of the precepts. However, Taehyeon does not hold this to be true for the ten grave precepts alone, since, in his view of the forty-eight minor precepts, each one includes the meaning of all precepts. In this way, he advanced his thought on the matter one step further. Moreover, in Myōryū's *Bonmōkyō yōkai kaimon*, while interpreting meaning of three classes of binding transgressions of the bodhisattva precepts 三品纏犯, he introduces Taehyeon's new opinion concerning the three fetters, the transgression of precepts, and the nontransgression of the precepts in his own commentary.

D. Influence in Japan

As shown above, Taehyeon's *Beommanggyeong gojeokgi* not only had its own distinctive approaches; it thoroughly relied previous masters' precedent teachings, such that it surpassed all previous commentaries; thus it was read widely not only in Silla, but in other lands as well. The presence of Taehyeon's name in records in Japan found at the Hōki'in 寶龜院 at Kōyasan 高野山 indicates that the Japanese were aware of his existence by 753. In China, the *Bosal gyebon jong-yo*, the *Yaksagyeong gojeokgi* 藥師經古迹記 and others were published under the title of Blue Hill Dharma Anthology 青丘法集 in 1920 at the Jingling Sutra Publication Bureau 金陵刻經處, but whether or not these works were published in China at an earlier date remains to be investigated.

One of the most interesting aspects of the history of the reception of the *Beommanggyeong gojeokgi* is that although it did not receive that much subsequent attention in Korea, Japanese scholars became deeply interested—

9 如此諸戒一一皆具三聚戒義 (T 1815.40.708c6)

almost obsessed with it. With Ganjin's 鑑眞 (688–763) arrival from China, the full gamut of Hīnayāna and Mahāyāna precepts first became available in Japan. The first Japanese commentary on the *Sutra of Brahma's Net* was written by Zenju 善珠 (724–797) in the four-fascicle *Bonmōkyō ryakushō*, after which numerous commentaries appeared. Zenju comments on both fascicles, and it is obvious that it is based on the *Gojeokgi* from the content of the explanations, as well as the fact that Taehyeon's precept labels are used.

The extent of Zenju's reliance on Taehyeon in this commentary begins to suggest the extent of the influence of the *Gojeokgi* on Nara-period (710–784) Japanese Buddhism. Another example can be seen in Kūkai's 空海 (774–835) *Bonmōkyō kaidai* 梵網經解題, estimated to have been written in 828, where the titles of the precepts were given both in Sanskrit and Chinese, along with an explanation of the meaning of each word. The deeper implications are elucidated while quoting Taehyeon's interpretation along with the positions of Zhiyi and Fazang.

Attention began to be paid to the bodhisattva precepts at the time of the controversy on rules and disciplines between the southern 南都 (Nara) and northern 北嶺 (Hieizan) centers of Buddhist studies. And during the Vinaya revival of the Kamakura period even more attention was paid to the bodhisattva approach to the precepts taught in the *Sutra of Brahma's Net*. Therefore, numerous commentaries were produced on the sutra, along with repeated subcommentaries, abridgments, lecture notes, and other forms of exegesis. Among these, a large number were further elaborations and other forms of usage of the *Gojeokgi*, which came to be the basic text used for research on the Mahāyāna precepts. The below table represents only a start at identifying the Japanese commentaries that worked in one way or another with the *Beommanggyeong gojeokgi*. Hopefully this data will be properly filled out by other scholars in the future.

ND = 日本大藏教; T = 大正新脩大藏經; Z = 續藏經

	Title	Vols.	Author	Author Date	Extant	Presently contained in
1	梵網經古迹記	3 fasc.	太賢述	742–764	yes	Z 1·60·3, T 40·689

2	梵網經古迹記上會本	2 fasc.	妙辯合會		yes	元祿 3年刊 (1689), 唐 招提寺戒學院文庫
3	梵網經古迹記科	1 book	興正叡尊	1201–1290	yes	建治元年刊 (1275), 高野山 寶壽院
4	梵網經古迹記科解	2 fasc.	興正叡尊解	1201–1290	yes	元祿 3年刊 (1690), 高野山 大, 奇·1·23
5	梵網經古迹記科文補行文集	10 fasc.	興正叡尊述	1201–1290	yes	ND 第19 fasc. 大乘律章疏 第2
6	梵網經古迹記補忘抄	10 fasc.	堯戒定泉記	1273–1312	yes	ND 第19 fasc. 大乘律章疏 第2
7	梵網經上古迹修法章	14 fasc.	示觀凝然述	1240–1321		
8	梵網經古迹記述迹鈔	10 fasc.	照遠述	1333	yes	ND vol. 20 大乘律 章疏 第3
9	梵網經古迹記綱義	10 fasc.	彥證清算述	1356–1361	yes	ND vol. 20 大乘律 章疏 第3
10	梵網經古迹記溫知	6 fasc.	圓鏡述	1681–1683	yes	貞亨 2年刊 (1685), 谷大 3421, 龍大 2424·30
11	梵網經古迹記折衷	5 fasc.	德嚴養存補	1688–1703	yes	元祿 15年刊 (1702), 龍大 2424·71, 正大 1182·76
12	梵網經古迹記撮要	6 fasc.	洞空慈泉述	1645–1707	yes	貞亨 3年刊 (1686), 龍大 2424·42, 正大 1182·81
13	梵網經古迹記撮要纂解	4 fasc.	洞空慈泉述	1645–1707	yes	寫本, 龍大 2424·45 元祿 2年刊, 龍大2424·46, 谷大 長保 276
14	梵網經古迹記撮要纂釋	3 fasc.	洞空慈泉述	1645–1707	yes	寫本, 龍大 2424·45元祿2年刊, 龍大2424·46, 谷大 長保 276
15	梵網經古迹記撮要啓蒙續纂	6 fasc.	洞空慈泉述	1645–1707	yes	寶永 4年刊 (1707), 龍大 2424·38
16	梵網經古迹記資講鈔	10 fasc.	通玄述	1731	yes	(1716), 正大 1182·77
17	梵網經古迹記資講鈔引據	1 fasc.	素覺		yes	亨保 11年刊 (1726), 龍大 2424·40
18	梵網經古迹記資講鈔詳述	5 fasc.			yes	寫本, 龍大 2424·11

19	梵網經古迹記資講鈔引據增補	1 fasc.	通玄		yes	亨保 12年刊(1727), 光明院
20	梵網經古迹記玄談	1 fasc.	上田照遍述	1823–1907	yes	照遍和尚全集 第5, 高野山大, 奇·1·23
21	梵網經古迹記開朦	1 fasc.	上田照遍述	1823–1907	yes	照遍和尚全集 第5, 高野山大, 奇·1·23
22	梵網經古迹記末釋偶降	1 fasc.	上田照遍述	1823–1907	yes	照遍和尚全集 第5, 高野山大, 奇·1·23 正大 1182·83·84
23	梵網經古迹記義略	8 fasc.	寶巖興隆編		yes	寫本, 駒大
24	梵網經古迹記 鈔	8 fasc.	亡名			
25	梵網經古迹記蛙鳴鈔	5 fasc.	活善編		yes	寫本, 駒大 266–12
26	梵網經古迹記下 fasc. 聞書	2 fasc.	高榮述		yes	寫本, 上野圖書館 821·304
27	梵網經古迹記上 fasc. 綱義	3 fasc.				寫本, 龍大 2424·37
28	梵網經古迹記略抄	2 books			yes	奈良朝時代, 寫本高野山 寶龜完
29	梵網經古迹記目錄	1 fasc.				寫本, 哲學館
30	梵網古迹聞書	2 books		1526寫	yes	(1526), 寫本 高野山寶龜院
31	梵網古迹鈔	8 fasc.		1644 editions	yes	(1644), 龍大 2424·70, 正大 1182·75
32	梵網古迹綱要	1 book			yes	德川時代 存本, 高野山寶龜完
33	梵網古迹私記 上下	2 fasc.	完識		yes	天文 15年 (1564), 寫本
34	梵網古迹戒題鈔	1 fasc.	面山瑞方	1683–1796	yes	駒大 266·43
35	梵網菩薩戒 廸蒙	3 fasc.	戒山記		yes	(1275), 龍大 2424·77, 正大 1182·185
36	梵網古迹翫珠鈔	1 fasc.			yes	(1332), 寫本 高野山大
37	梵網古迹要文鈔	1 fasc.	宗性	1231 自筆本	yes	(1231), 東大寺
38	梵網古迹心車鈔	1 fasc.			yes	寫本, 六地藏寺
39	梵網古迹聞書末本	1 fasc.			yes	(1329), 寫本 東大寺
40	梵網經古迹聽聞抄	1 fasc.		實弘寫	yes	(1240), 寫本 東大寺
41	梵網經古迹集解	1 fasc.				寫本, 延命寺

42	梵網經古迹記撮要冠註	6 fasc.	淨嚴	yes	寫本, 延命寺
43	梵網經古迹記引據玄談	1 fasc.		yes	寫本, 戒學院
44	梵網經古迹記聞書本末	2 fasc.		yes	(1716) 寫本, 高野山大
45	梵網經惣尺(太賢意)	1 fasc.	湛睿手澤本	yes	金澤文庫
46	梵網私鈔 (古迹論題釋)	110 fasc.	德初寫	yes	寫本, 南山宗文庫
47	增冠梵網經古迹記	4 fasc.	吉田義山輯	yes	(1887), 京都出雲寺書鋪
48	梵網戒本要義鈔 第5	1 fasc.		yes	(1244)寫本, 高野山大
49	梵網菩薩戒 諺註	1 fasc.	淨嚴	yes	(1675), 東大寺
50	梵網菩薩戒 諺註自敍	1 fasc.	淨嚴	yes	寫本, 新大佛寺
51	古迹論讚門 題抄	1 fasc.	朝秀寫	yes	(1571)寫本, 東大寺
52	梵網古迹三聚問答(雪護篇)		洞空問, 圓鏡答	yes	(1686)今井刊, 高野山大
53	梵網古迹抄一, 五, 七, 八	4冊	南北朝, 寬盛寫		東大寺
54	梵網經戒品錄	1 fasc.	隨譽察玄寫	yes	大正大
55	梵網經古迹文集	19 fasc.	海住山寺禪觀長聖	no	
56	梵網經古迹文集	4 fasc.	知足院覺澄	no	
57	梵網經古迹文集	10 fasc.	寶塔院繼尊	no	
58	梵網經古迹料簡	1 fasc.	賴瑜	no	
59	梵網經古迹講要	3 fasc.	蓮體	no	
60	梵網經古迹鈔	1 fasc.	經瑜朝秭	no	
61	梵網經述迹	30 fasc.	覺盛	no	

Table 11. Japanese Commentaries on Taehyeon's *Beommanggyeong*

As can be seen above, more than sixty Japanese subcommentaries on the *Beommanggyeong gojeokgi* have been identified. This can probably be attributed to the fact that from the earliest period, by far the most research conducted on the *Sutra of Brahma's Net* was done through the *Gojeokgi*. The reasons for the

richness of Taehyeon's commentary can be surmised as follows. After starting out with a deep study of the Huayan doctrinal approach of interpenetration, Taehyeon turned his attention with deep fervor to Yogâcāra studies. Therefore even in case of classifying the characteristics of the precepts and maintaining and transgressing etc., of Brahma's Net precepts, the interpretive perspectives of Tathāgatagarbha and Yogâcāra can both be seen. Moreover, in their explications of the *Sutra of Brahma's Net*, exegetes from the Huayan camp declared the sutra's content to be that of "lesser Huayan" 小華嚴, and tended to pay exclusive attention to the Huayan-related content of the first fascicle. Commentators from the Vinaya camp on the other hand only concerned themselves with the second fascicle. But the *Beommanggyeong gojeokgi* treated both fascicles fully. Thus, later commentators not only greatly valued the *Gojeokgi*, they sifted through it from top to bottom, from right to left, freely citing, annotating, and adjusting it over and over. And so the *Gojeokgi* became a veritable all-purpose textbook for the study and teaching of the Mahāyāna precepts. However, it did not end with merely introducing and quoting the positions of other scholars, it was used as a touchstone to clarify important problems, so that later scholars—especially researchers of the *Sutra of Brahma's Net* took at as their most prized text.

E. Taehyeon's Interpretive Approaches toward the *Sutra of Brahma's Net*

In the section "establishment of subjective and objective" 能所成門 in his *Bosal gyebon jong-yo* Taehyeon notes discusses the difference between the śrāvaka precepts and the bodhisattva precepts, stating that the bodhisattva precepts were different from the śrāvaka precepts on three points in terms of reception and violation.

First of all, with the bodhisattva precepts, it is assumed that anyone—except for someone who has committed one of the seven heinous acts—will be able to receive them as long as the preceptor's lecture is understood [受不同分相].

Moreover, if the bodhisattva precepts regarding bodily behavior, speech, and thought are compared with the śrāvaka precepts regarding bodily behavior and speech, we can see a difference in what is judged to be proper observance or violation between the cases of the śrāvaka precepts that regulates misdeeds without consideration of motive and expediency, as contrasted with the bodhisattva precepts that emphasize the spirit of the benefit of others 犯不同分相.

The third difference is that the śrāvaka precepts depend on five kinds of conditions for violation, and the bodhisattva precepts depend on four kinds of conditions. Because they are taken all at once, the śrāvaka precepts are completely broken even if one grave violation is committed, whereas this is not the case with the bodhisattva precepts 捨不同分相.

In the section on distinctions in practice in his Doctrinal Essentials, Taehyeon also says that in order to well observe the bodhisattva precepts one must first become intimate with a spiritual teacher 親近善士, well hear the correct Dharma 聽聞正法, and well understand the principle of the impermanence of all activities and the selflessness of all dharmas 如理作意. Finally, one should practice as the teacher has taught 如說修行. Then, in order to practice as the teacher has taught, one must first maintain correct thinking 護正念, fully train oneself through the perfections 波羅蜜多攝, understand the differences in the relative gravity of individual precepts 輕重性, and be able to recognize when one has observed them or broken them 持犯相. However, regarding the relative gravity of the precepts, he said that the latter four among the ten grave precepts are the four kinds of *pārājika* dharma explained in *Yogâcārabhūmi-śāstra*, which are the fundamental grave precepts. Here we can see the example of Taehyeon's availing himself to the Yogâcāra precepts in his interpretation of the Brahma's Net precepts.

He also explains the observing and violating of the precepts in terms of general characteristics, specific characteristics, and their ultimate aspect, but we can see that this framework is derived from his reading of Wonhyo's *Bosal gyebon jibeom yogi* 菩薩戒本持犯要記. This kind of interpretation of the Mahāyāna precepts on the part of Taehyeon is expressed in the same way in the *Gojeokgi*. That is, Taehyeon speaks of there being three aspects: the aspect

of receiving the precepts 受得門, the aspect of observing the precepts 護持門, and the aspect of violating the precepts 犯失門; he provides a detailed explanation for each. For receiving the precepts, first sentient beings of the six destinies must simply understand the Dharma teacher's words, and then give rise to the mind bent on the attainment of unsurpassed enlightenment. Then, there are two ways of receiving the precepts. Since bodhisattvas have the option of taking them partially, while śrāvakas must take the full set of precepts all at once, there is no such case of śrāvakas who have partially taken the precepts. As for the method of receiving the bodhisattva precepts, the view of Taehyeon—who acknowledges the partial reception of the precepts—is that from the three pure groups of precepts, the methods of the reception of the restraining precepts 攝律儀戒 include both full and partial reception; this can be seen as being influenced by the interpretation of Uijeok, who said that as to the method of receiving the precepts, the reception of the precepts related to the cultivation of goodness and the precepts for the improvement of the circumstances of sentient beings is called "full reception of the precepts," and that the reception of the precepts of restraint alone was called separate reception. Perhaps Taehyeon accepted Uijeok's view here, and developed the idea of partial reception out of separate reception as being something different.

In the case of the violation of the precepts, Taehyeon said that since the bodhisattva precepts—as distinguished from the śrāvaka precepts—can be received partially, it follows suit that the violation of only one does not necessarily entail the violation of them all as a set. Moreover, according to the *Sutra of Primary Activities*, since the bodhisattva precepts take mind as the essence, and because the mind is never exhausted, the precepts can also never be exhausted. However, great emphasis is placed on the aspiration for enlightenment, since he says that the precepts would be lost if the great aspiration for enlightenment was deliberately abandoned. And, violation of the grave precepts is of two kinds: in the case of a high-level practitioner, violation of the precept means to break the precepts of restraint; in the case of the middling-level and low-level practitioner, it is considered a taint, but one does not fully lose possession of the precepts. In the 40th minor precept

of the *Sutra of Brahma's Net*, someone who commits one of the seven heinous acts cannot receive the precepts in his present lifetime; in the conclusion of the ten grave precepts it says that if one of the ten grave precepts is broken, one will not be able to arouse the aspiration for enlightenment in this lifetime. As for this case, Taehyeon offers a conflicting proposition by saying that if one has committed one of the seven heinous acts, wouldn't it be the case that the crime can be erased by repentance? But he does not offer a final determination as to which is correct. Together with this, regarding the position that if someone violates the ten grave precepts they cannot give rise to the aspiration for enlightenment, Taehyeon says that if one violates the ten grave precepts as well as commits one of the seven heinous crimes one cannot receive the bodhisattva precepts, but aside from this, one can receive them.

With this as the basis of his argument, he cites the *Yogâcārabhūmi-śāstra* and the *Sutra of Primary Activities* to support the position acknowledging the possibility of the re-reception of the precepts. In the case where the seven heinous crimes are added on top the violation of the ten grave precepts and one is constrained in being unable to receive the bodhisattva precepts, for the purpose of allowing for their re-reception, it can be surmised that there was an intention on the part of Taehyeon to get more people to try to undertake bodhisattva precepts. Moreover, seeing from the perspective that one could be called a bodhisattva even if he only partially received the bodhisattva precepts, it does not seem unreasonable to think that he had a personal intention to broadly expand the scope of the bodhisattva precepts. Because this kind of interpretation seen in Taehyeon cannot be found in the commentaries of Fazang, Zhiyi, or Uijeok etc., we can be fairly certain that this was his own personal understanding. Moreover, with the intention of Taehyeon try to have it so that people would receive the bodhisattva precepts more and more easily was directed toward the aim of popularizing Buddhism and increasing the number of lay believers, he may have seen these kinds of developments as being effective toward this end.

Taehyeon, despite his Yogâcāra background, in his explication of the sixteenth minor precept takes the position of universal Buddha potentiality. That is, according to the *Nirvana Sutra*, "If you say that sentient beings

definitely have the buddha nature or that they definitely do not have the buddha nature, you are slandering all three treasures of Buddha, Dharma, and Saṃgha." Because this can also be seen in Uijeok's annotation, we can guess that Taehyeon got it from there. In regard to the passage in the *Sutra of Brahma's Net* that discusses the possession of the buddha-nature by all sentient beings, the *Gojeokgi* says:

> The "Seeds of Buddha-nature" are the essence of the precepts. "Mentation" 意 refers to the *manas*; "consciousness" 識 refers to the six consciousnesses; "mind" 心 refers to the eighth consciousness; "form" 色 refers to the five faculties. All those who have these kinds of feelings and mind are contained in the [family of] the Buddha-nature—all will become buddhas. How so? "It is precisely because of these ever-present causes [in the form of the precepts], that there is always an abiding Dharma body." *Saṃbodhi* is the cause. The word "precisely" is repeated because it is precisely the cause of the effect. Since this occurs just as it should, there is precisely the reward and transformation[-bodies], as well as the eternally dwelling Dharma body. As for "in this way the ten precepts are manifested in the world" and so forth: in the verbal transmission of Śākyamuni "appearing in the world" is none other than these Dharma-precepts which should be received and upheld. This is because it is based on this that one expresses the fruit of one's own buddha-nature. Therefore the verbal transmission is now offered for this great assembly. The words "these are the precepts for all sentient beings, whose original self-nature is pure" shows the true nature of the precepts, expressing that all sentient beings have the buddha-nature, and therefore become buddhas. (HBJ 3.443c3–c15)

Thus Taehyeon takes the position that all sentient beings have the intrinsic potentiality to become buddhas. Here Taehyeon's position is different from that of Seungjang, a Silla Yogâcāra scholar-monk who studied in China. In his explication of the *Sutra of Brahma's Net* Seungjang took the position of the theory of distinction in five natures 五性各別—that in

addition to those with bodhisattva nature and indeterminate nature there was a category of sentient beings who could not attain enlightenment. By comparison, Woncheuk thought that *icchantika*s could also become buddhas. So in terms of buddha-nature theory, Taehyeon tends toward the direction of Woncheuk. In fact, the position that *icchantika*s also have the Buddha nature is also confirmed in other writings of Taehyeon. Moreover, regarding the claim that the Buddha nature definitely exists or definitely does not exist is tantamount to denigrating the three treasures, Taehyeon follows the argument made by Wonhyo that even such practitioners as the *icchantika* can also become a Buddha, and that attachment to the existence or nonexistence of Buddha nature is a type of nihilism. Therefore, this opinion of Taehyeon, which holds that all sentient beings have buddha-nature and can become buddhas, is in accordance with the views of Woncheuk, Wonhyo, Uijeok, et al., but differs from that of Seungjang. Moreover, when this view of Taehyeon regarding Buddha nature is juxtaposed with the allowance of the re-reception of the precepts and the partial reception of the precepts in the bodhisattva moral code, the equality of all human beings in essence fits together well with the notion that anyone can receive the bodhisattva precepts.

4. Meeting the Demands for Secular Relevance

A. Taehyeon's View of the Sutra of Brahma's Net and "Filial Piety" 孝 and "Obligation for Kindnesses Received" 恩

Next, we look at the *Sutra of Brahma's Net* from the perspective of its inclusion of the notions of filial piety and obligation for kindnesses received. These aspects, along with the discussion of the role of kings, are cited by those who believe that the text was authored in fifth-century China while consulting the traditional sutras and vinayas that had been transmitted from India. One significant characteristic of the *Sutra of Brahma's Net* is the inclusion of the indigenous Chinese concept of filial piety. Compared to Wonhyo, Seungjang, and Uijeok, Taehyeon discusses this notion of filial

piety fairly extensively. Some of the discussions by Taehyeon on filial piety in the *Beommanggyeong gojeokgi* are as follows:

> "Piety" means to be devout. "Obedience" means reverence. Knowledge of kindness received and the repayment of that kindness are none other than the way of piety. There are two kinds of kindness that are received. One is the kindness received in the raising and nourishing of one's earthly body, which means the kindness received from one's father and mother. The second is the kindness received in the nourishment of one's Dharma body, which means the kindness received from one's monastic teachers and so forth. Since material goods and the Dharma are two kinds of things, the kind of homage they should be paid is also of two kinds. The honored monks and three treasures mentioned here are the helpers, in order of priority, in attaining the way. This is why primary and secondary supports are distinguished. "Piety" being called "moral discipline," and being called "restraint," is because piety is considered to be the most fundamental of all kinds of behavior, the essential path of the ancient kings. Moral discipline is the cornerstone of myriad wholesome activities, the original source of all buddhas. Wholesomeness springs from this. Piety is called "moral discipline" and unwholesomeness is extinguished from this—it is also called "restraint." Thus, although their names are different, the meaning of piety and moral discipline is the same. (HBJ 3.447b11–18)
>
> Question: In secular propriety, the rule is "In the case of harm done to one's ruler or father, not to exact revenge is unfilial." How is it that when harm is done to the king or one's parents that revenge is a violation of filial piety?
>
> Answer: There are two kinds of filial piety: the first is conventional filial piety, wherein one repays malice with malice. It is like extinguishing a fire with grass. Then there is ultimate filial piety, wherein one responds to malice with compassion. It is like extinguishing a fire with water. Since one already believes that the beings of the six destinies have once been one's mother and father, how could we, for the sake of one parent, inflict further harm on another parent? This killing of the present parent

> will result in rebirth in hell. If you can just feel pity, you cannot go on to exact revenge. Therefore the attitude of compassion dissolves resentments, quickly bringing them to closure. This is the most filial of the filial. (HBJ 3.465b11–23)
>
> The point of the present text is that one should give rise to the great vow to be filial and respectful to the two main parties to whom one has obligations: the first is the obligation to those who protected, raised, and gave birth to one's physical body—one's father and mother. The second is the obligation to those who have nourished their Dharma body—one's teachers and the saṃgha. With piety and respect as the cause, and the great vow as the condition, that which one has vowed to achieve is achieved. This is the main point here. (HBJ 3.470a7–9)

Although the awareness of the reception of kindness and the repayment of that kindness is understood to be the path of filial piety, Taehyeon distinguishes the obligations for kindness into two types. These are the kindness of nurturing this physical body—for which one is obliged to one's parents, and the kindness of nurturing the Dharma body, for which one is obliged to the venerable monks. Moreover, Taehyeon calls filial piety the basis of all behavior and the essential path of the former kings, saying "Awareness of kindness and repayment of kindness are the primary practices of the bodhisattva. Even death cannot be avoided."[10] Thus we can see the strong emphasis being placed on filial piety, and we can see a clear distinction being made by Taehyeon between mundane filial piety and transmundane filial piety. Since the way of mundane filial piety is to return enmity with enmity, it is like lighting fire to dried grass and everything going up in flames. In the filial piety of the saṃgha one pacifies enmity with compassion, which is like extinguishing fire with water. "Therefore the attitude of compassion dissolves resentments, quickly bringing them to closure. This is the most filial of the filial." (HBJ 3.465b23) By comparison, while Taehyeon distinguishes

10 (HBJ3.463a8) 知恩報恩 菩薩本行 死尚不辭

these kindnesses into the two of kindness in nurturing the physical body and kindness in nurturing the Dharma body, Fazang distinguishes them into three kinds: the kindness of nurturance by parents, the kindness of guidance by venerable teachers, and the kindness of salvation by the three treasures. Fazang's kindness of nurturance by parents and kindness of guidance from venerable monks are analogous with Taehyeon's kindness in nurturing the physical body and kindness in nurturing the Dharma body, and so it would seem that Taehyeon utilized two of Fazang's categories of kindnesses received and left out the third. But this difference reflects a difference between the two scholars in their understanding of the concept of obligation for kindnesses received. This is also one good example of how Taehyeon availed himself to Fazang's commentary, but still adjusted his own interpretation according to his own understanding.

Taehyeon also clearly distinguished the two kinds of filial piety as that of conventional filial piety and that of transmundane filial piety. In fact the *Sutra of Brahma's Net*'s own positing that one should not return enmity with enmity made various commentators feel obliged to explain in why the non-dispelling of a grudge should be seen as undutiful in the secular world. But we are unable to find an example of a resolution of this problem of answering enmity that is like Taehyeon's clear distinction into mundane and Buddhist filial piety. In Taehyeon's emphasis on dealing with this problem of filial piety and kindnesses received, he is different from Wonhyo, Seungjang, and Uijeok. But to understand why Taehyeon felt so much concerned about this point, perhaps we need to think about the society of the Silla of the time.

The story in the Hyoseon Pyeon 孝善篇 of fascicle five of the *Samguk yusa* of the historical discussion 史話 between Jinjeongsa and Daeseong about upward attainment and abandoning knowledge 向得知 is all thought to be from the time of the reign of King Gyeongdeok or earlier. The discussion between Sonsun 孫順 and the destitute woman 貧女 as found in fascicle 48 of the *Samguk yusa* all has the later Silla as its background. According to I Gibaek 李基白, secular morality and Buddhist faith were in a state of conflict and adjustment at the time, and ultimately Buddhists felt the need to make a response to Confucian criticisms regarding the Buddhists perceived

violations of the principle of filial piety. That is, in the sectarian arguments of the Hyoseon Pyeon we can see a reflection of the mutual critiques occurring between the Buddhist and Confucian camps of the Unified Silla period. If so, Taehyeon, who was active during the reign of King Gyeongdeok, must have been keenly aware of the complex relationship of secular filial piety and the Buddhist faith. Thus he differs from Wonhyo, Seungjang, Uijeok, and others in the degree of attention he pays to this matter. The point that Taehyeon wanted to assert was that after all, ultimate filial piety far surpasses ordinary filial piety. That is, Taehyeon does not hesitate to quickly explain that the “filial of the filial” is the filial piety as the compassionate attitude of equality that dissolves enmity. However, having said Taehyeon emphasizes ultimate filial piety as filial piety and kindness received, recognizing the friction related to the notion of filial piety of the society of the time, he wanted to provide an interpretation wherein the notions of filial piety in Buddhism and Confucianism would not be at odds.

B. Other Regulations for Dealing with the World of the Time

At the time of the conferral of the fortieth minor precept of the Sutra of Brahma’s Net, aside from someone who has committed one of the seven heinous crimes, the rest of the people are not distinguished; and world-renunciants are to pay homage to their rulers and parents. Taehyeon especially notes the latter part of this precept as follows:

> As for “not paying homage to kings” and so forth, this means that whether or not kings and so forth have received the precepts, none of them have the merit equivalent to that of world-renouncing monks and nuns. Accordingly, if monks and nuns pay obeisance to worldly people, such worldly people will be burdened with immeasurable sin. (HBJ 3.474b4–7)

Seen in terms of emphasis on the merit of renunciant practitioners, we

can say that after all, Taehyeon is valorizing the lay practitioner over the renunciant practitioner. That is, the renunciant monks had taken the position that monks should not pay obeisance to secular rulers. For example, in the forty-second minor precept, it is prohibited to teach the bodhisattva precepts to those who have not taken the bodhisattva precepts due to their pursuit of personal profit, or to evil non-Buddhists or to those who adhere to mistaken views. However, it was said that an exception can be made in the case of teaching them to kings. Taehyeon clarifies the reason for this as follows:

> "Except for kings" is said because the Buddhadharma is entrusted to two groups of people. The first are the Buddhist disciples, who have the responsibility for protecting the internal. The second are the kings, who have the responsibility form protecting the external. Furthermore, kings have power, and based on their understanding of the precepts, will provide support for practitioners; hence, they should know about them. (HBJ 3.476a3–6)

That is, since kings are being entrusted with the spread of the Dharma, it is permissible to discuss the precepts in front of them. With this explanation by Taehyeon according with the understanding of Fazang, a consistent interpretation can be seen offering the reason for the allowance of the king's presence as the entrustment of the Buddhadharma to them. Also in the sutra itself, it says that on the other hand one should not pay obeisance to Kings. Thus we can see two kinds of discourse regarding the acknowledgment of royal authority. Taehyeon is also aware of this double-sided acknowledgement. In the first minor precept of the *Sutra of Brahma's Net* it is explained that the bodhisattva precepts must be taken before advancing to the kingship or an official position. But in this case, Taehyeon offers no comment. Moreover, the forty-seventh minor precept prohibits the king, officials, teachers, parents, disciples and so forth, from, presuming on their noble rank, acting contrary to the Buddhadharma and the precepts, and obstructing the construction of stūpas and so forth. Regarding this, Taehyeon says: "There is, in principle, nothing wrong with stopping bad people from

entering the order, and it is not necessary to carve Buddha images and sell them in the market. But the rest of these acts constitute a violation." (HBJ 3.477b12–14) This is his shortest comment in all of the fifty-eight precepts. That is, while annotating this precept, rather than adding to the regulation, he emphasizes those things that do not need to be placed under its limitations. We can also see in this precept a case where Taehyeon tends to agree with Fazang. In the tenth minor precept (proscribing the accumulation of weapons) Taehyeon also takes an unorthodox turn.

> As for the naming of this as a minor violation: If one is [gathering weapons] to protect the true Dharma, then it is not a violation. In the *Nirvana Sutr*a the lay practitioners are allowed to possess weapons because they are protecting the Dharma. (HBJ 3. 462b7–9)

In other words, the accumulation of weapons is acceptable in the case where the purpose is the protection of the true Dharma. This position is also supported by Uijeok, and we may guess that Taehyeon consciously followed him here.

Fazang also accepts the possession of weapons for the purpose of protecting the Dharma and keeping order in society, but does not go as far as to cite a scriptural source such as the *Nirvana Sutra*. Uijeok also acknowledges this exception to the rule against the possession of weapons, and also cites the *Nirvana Sutra* to support it, so we can assume Taehyeon was reading Uijeok here as well. Moreover, in the eleventh minor precept, though there is a regulation that prohibits becoming an envoy for the country and being involved with the army, Taehyeon again takes an exceptional position.

> If, for the purposes of calming things down and bringing an end to long hostilities you enter another country, it should in principle not be a violation. (HBJ 3.462b20–21)

Uijeok, by comparison, says that if the purpose is to facilitate mutual reconciliation, not only are laymen not forbidden from serving as envoys; as

long as they have no personal involvement, they are also allowed to come and go among the military. Thus the point referred to by Uijeok and Taehyeon in their own exceptions to this precept is the same, but the content of their explanations are slightly different. However, Fazang also makes note of the exception—if one traverses within the military or enters another state for the purpose of smoothing the affairs with another country, it should not be seen as a violation of the precept. Therefore, we have to say that in this case Taehyeon's interpretation is rather close to that of Fazang, with the differences being merely due to the differences of the circumstances of the place and time in which each scholar lived. The case of Uijeok who lived immediately after the war of unification, not being in any way involved in the conflict must have been almost unthinkable; for someone like Taehyeon who lived within the peace of the stabilized Silla period, the necessity of such a rule would not have seemed so pressing.

In the twelfth minor precept of the sutra the sale of common people, slaves, the six animals, and coffin-making wood constitutes a minor infraction. Taehyeon, labeling this precept as "Don't Get Involved in Trading that Causes Trouble for Others," explains it as follows:

> Aside from these debased occupations, the other proper forms of trading are regulated in specified ways, opening up the way for secular activities. As the *Sutra on Upāsaka Precepts* says: "When householders obtain wealth, it should be divided into four parts. The first part should go to the support of one's parents and family; the next two parts should be used for legal commerce; the remaining part should be put into savings." (HBJ 3.462c9–12)

Following the *Sutra on Upāsaka Precepts*, the view of allowing secular persons to engage in commercial transactions is a position already taken by Uijeok. Fazang, on the other hand, understands that if the purpose is for the three treasures or to benefit other sentient beings, or to harmonize them, then there is no problem with buying and selling in any case. If so, Taehyeon's quoting of the *Sutra on Upāsaka Precepts* to interpret the precept is for the

purpose of drawing emphasis to the point. Especially, the period of stability and prosperity from around the first century or so after the war of unification up to the middle period of the Silla naturally brought about the growth of domestic and overseas commerce, so it can be conjectured that Taehyeon allowed proper commercial interactions by secular people based on this general situation of the society at the time. While acknowledging that lay practitioners would be involved in commerce, Taehyeon also recommends that they not cheat each other by falsely adjusting scales and other measuring devices. This can be seen in his annotation of the thirty-second minor precept as follows.

> Yet by selling counterfeit articles one can get a lot of profit with a small investment, so the criminality of this runs deep, and thus this activity is here proscribed. Here the keeping of weapons is done in order to protect one's own property, which is different from the amassing of weapons discussed in the grave precept, as the purpose of amassing there was for the enjoyment of killing. Although householders are here permitted to buy and sell, they can't do it by rigging their scales and so forth. (HBJ 3.469a5–9)

Although Taehyeon is following the commentary of Uijeok in allowing for a layperson's commercial transactions, his emphasis on not cheating in the usage of scales and other weights and measures certainly reflects the social circumstances of the time. The precepts are something developed within the standards of daily life, and especially since the bodhisattva precepts are aimed at both lay and renunciant practitioners, the purpose of the commentary is in great part for the allowing of a close relation between practitioners and society.

5. Vinaya Thought through the Three Pure Sets of Precepts

The ultimate goal of Mahāyāna Buddhism is the perfect fulfillment of the two kinds of benefit of self-improvement and the improvement of the

condition of others. The influence of this "two kinds of benefit" approach can be seen with great clarity within the framework of the three categories of pure precepts 三聚淨戒. The three categories of pure precepts are the precepts for the maintenance of restraint 攝律儀戒, the precepts related to the cultivation of goodness 攝善法戒, and the precepts for the improvement of the circumstances of sentient beings 攝衆生戒. In other words, these three categories of precepts are a summary of the Mahāyāna Buddhist discipline into the three areas of stopping evil, cultivating goodness, and bringing benefit to others. These three categories are understood to summarize the gamut of precepts in Mahāyāna Buddhism. The first, the restraining precepts, aim at preventing people from engaging in immoral or otherwise decadent behavior. The second, the precepts for cultivating goodness, are aimed at the positive cultivation of all kinds of moral behavior. The above-mentioned two kinds of precepts of stopping evil and cultivating goodness are related to personal cultivation—they are intended for self-improvement. The third category of precepts is those aimed for the improvement of other beings, teaching and guiding all sentient beings how to stop evil and cultivate goodness, so that all may proceed together along the Buddhist path. Thus they are aimed at the improvement of the spiritual condition of others. A morality wherein there is only self-benefit and no benefit of others is not correct morality at all, and cannot be called the true Buddha path. The Buddhist practice can be accomplished for the first time only with the full consummation of the two kinds of practice of both self-benefiting and for the benefit of others. For this reason, compared to the śrāvaka precepts, which are nothing more than the restraining precepts for one's own improvement, the bodhisattva's precepts include both the practices of the cultivation of goodness—a positive and outgoing form of self-improvement, plus the other-improving practices of bringing benefit to sentient beings. This is the basic defining characteristic of the Mahāyāna bodhisattva precepts. This kind of Mahāyāna bodhisattva notion of self-improvement and improvement of others developed as a natural result of the efforts to overcome the narrow attitude of the śrāvaka path that placed value on one's own spiritual improvement. Thus, the Mahāyāna precepts,

which had as their point of departure the criticism of the Hīnayāna vinaya, developed along with the historical formation of the bodhisattva ideal, the geographic transition, as well as the transitions of social upheaval, etc. In this way the study of Mahāyāna vinaya was solidly formed. Three sets of precepts that became the basis of the Mahāyāna precepts expressed the notion of "the one includes the many, the many includes the one; the one is all, the many are one; a single atom contains the universe; a single atom is simply thus."[11] Thus we see here the Huayan view of the precepts according to perfect nonobstruction and mutual interpenetration through the view of limitless dependent arising wherein each single precept fully includes the meaning of all three classes of precepts. The concurrent development of the system of the three classes of pure precepts played a major role in the composition of Taehyeon's *Beommanggyeong gojeokgi* and *Bosal gyebon jong-yo*. However, up to this point, no matter what, the interrelationship between monastic rules and moral restraints that existed within the three kinds of pure precepts became one of mutual inclusion and interpenetration, so the notion of the two hard and fast categories was eclipsed. But in subsequent generations we can see a broad range of new doctrinal interpretations linked up to the three classes of pure precepts. Let's now look at a few of the further developments of this new framework.

Three sets of pure precepts were introduced for the first time in the Mahāyāna scriptures such as the *Flower Ornament Sutra*, *Yogâcārabhūmi-śāstra*, etc. But although the three kinds of precepts are mentioned in the *Huayan jing*, the notion of pure precepts that appears there is an extremely primitive form based on the path of ten wholesome behaviors. A Huayan-influenced three sets of pure-precepts thought was taken into consideration in the development of the Mahāyāna precepts. Therefore, in the Mahāyāna vinaya sutras such as the *Sutra of Brahma's Net* and *Sutra of Primary Activities* that inherited and developed the notion of the three categories of pure precepts thought that came from the *Flower Ornament Sutra*, the previously

11 一中一多中一 一卽一切 多卽一 一微塵中含十方 一切塵中亦如是

discussed aspect of stopping evil as seen through the three categories is done entirely through the division of the three categories in the bodhisattva precepts themselves and is not related to the Hīnayāna vinayas. However, to assimilate the Hīnayāna vinaya canon into the Mahāyāna vinaya, the three categories of pure precepts are explained in *Yogâcārabhūmi-śāstra*. Therefore, even in the *Bodhisattvabhūmi-sutra, Sutra of the Bodhisattvas' Wholesome Precepts* 菩薩善戒經 and so forth, which inherited the three categories of pure precepts thought from the *Yogâcārabhūmi-śāstra*, in the bodhisattvas three categories of pure precepts as understood in the very simple manner introduced above, the precepts of restraint are basically the precepts from the Hīnayāna vinaya. Though the interpretation of the three categories of pure precepts ends up dividing into two systems like this, as the thought of bodhisattva great vehicle steadily becomes put into practice, both the Mahāyāna precepts and the earlier vinaya are applied in practice.

Therefore, even in the Vinaya School, where it became necessary to elevate the school to Mahāyāna status, starting with the *Yogâcārabhūmi-śāstra* that took the Hīnayāna vinaya as the restraining precepts of three categories of pure precepts, it became necessary for the binding together of the Mahāyāna precepts and the Hīnayāna vinaya. However, the Hīnayāna vinaya is included in the restraining precepts of the bodhisattva great vehicle's three categories of pure precepts, so the restraining precepts of the śrāvakas whose practices are centered on self-improvement end up becoming the precepts of the three categories of pure precepts of the bodhisattva whose practice centers on the improvement of others. Thus there was seen to be a danger of losing the spirit of the great vehicle which is supposed to naturally follow a positive course in saving sentient beings. In order to prevent this from happening, it became necessary to receive the three categories of precepts through the two methods of full reception 通受 and separate reception 別受. And it was Taehyeon who clarified that there were these two methods of reception of three categories of pure precepts.

In subsequent periods these fully received and partially received bodhisattva's three categories of pure precepts were both carried out through the three methods of reception 受得, observance 護持, and repentance 懺悔;

in the three kinds of application of reception, observance, and repentance in the case of separate reception though there was no significant difference in view, but a different understanding is possible in the case of the regulations for the full reception. In Japan, Saichō abandoned the Hīnayāna vinaya in Hieizan, setting up a separate system based on the exclusive usage of the Mahāyāna Brahma's Net precepts. This was in direct opposition to the system of the Vinaya School based in the southern capital of Nara, and thus this problem of the full and partial reception of the precepts was brought to a head. There was no special different view for the separate reception of the precepts, but regarding full reception, there was a debate between major authorities right from the start. Among these authorities, notably Kakujō 覺盛 (1194–1249) and Kōshō 興正 (Eizon 叡尊; 1201–1290) held radically different positions. These two scholars addressed these issues in their studies of Taehyeon's *Beommanggyeong gojeokgi* and *Bosal gyebon jong-yo*. Kōshō wrote the *Bonmōkyō koshakuki buko bunshu* 梵網經古迹記輔行文集 in ten fascicles and the *Bosatsu kaihon shūyō buko bunshu* 菩薩戒本宗要輔行文集 in two fascicles, and Kakujō 覺盛 wrote the *Bosatsu kaihon shuyo zobunshu* 菩薩戒本宗要雜文集 in one fascicle. Ostensively writing to illuminate the views of Taehyeon, each ended up clearly staking out his own position—not only in regard to the issue of fully received and partially received precepts, but also in their interpretations of Taehyeon's comments on the characteristics of the proper observance and violation of the precepts. Since each side held firmly to his own interpretation without making any concessions at all to the other side, this ended up in the creation of two distinct schools of thought, based at Saidaiji 西大寺 and Tōshōdaiji 唐招提寺. Though both scholars explicated the same *Bosal gyebon jong-yo* by Taehyeon, if you compare the *Buko bunshu* 輔行文集 and the *Zobunshu*'s 雜文集 respective treatments of observing and violating the precepts you can see just how far they diverge from each other. After this, Gyōnen (1240–1321) appeared on the scene and wrote the *Tsuūju biku zange ryōji fudō ki* 通受比丘懺悔兩寺不同記 (one fasc.), in which he detailed the points of contention between the two schools on points of receiving, observing, and repentance in the aspect of the fully received three pure categories of bodhisattva precepts, paying special

attention to the matter of repentance, clearly and impartially articulating the differences in the position between the two. As compared to this state of affairs in Japanese Buddhism regarding the vinaya, monks in Silla Buddhism took the full set of precepts following the original Indian Buddhist vinaya (the *Four Part Vinaya* 四分律); people in general observed the five and eight precepts, but the Mahāyāna precepts were also put into practice. The first concrete record remaining that describes such practices is found in the biography of Wongwang, where it states that he was first ordained with the Hīnayāna monastic precepts. The bodhisattva precepts are also clearly mentioned there. Wongwang traveled for study in China, becoming well-versed in both Abhidharma and Mahāyāna doctrines. When he returned to Silla he propagated the Mahāyāna teachings. He strictly upheld the precepts he had received as a renunciant monk and as a result was deeply respected by monks and laypeople alike, who provided him with many offerings. But he never took any of these for himself, instead giving everything to the *saṃgha*, keeping only his robe and bowl for himself. On the other hand, he never spared the application of any kind of skillful means for the purpose of guiding sentient beings; he exhausted his energies in teaching others in the spirit of the great vehicle bodhisattva precepts that center on the benefit of others. As can be seen when Wongwang composed a memorial requesting military aid at the order of the king, while maintaining severe self-discipline as a renunciant monk, from a Mahāyāna viewpoint he distinguished this from his responsibility toward the safety of the realm as one of its citizens. Moreover, in educating the sentient being while engaged in altruistic practices, he not only preached a lofty doctrine, but since he especially offered rules and disciplines that suited the situation of ordinary people and did his utmost to help them to practice these, his life was one that naturally achieved spirit of three categories of pure precepts. The clearest example of this is that soon after returning home to Silla, he taught the five secular precepts 世俗五戒 to the Hwarang youth corps.

It was Jajang 慈藏 who would take up the mantle of Wongwang's vinaya spirit. He spread the teaching of the precepts throughout the Silla, properly establishing the rules and disciplines for the monks and nuns, and

preparing a system for proper ordainment of new monastics who came from all directions. Jajang also did not simply stop with strict observance of the rules of morality in his own behavior, but was greatly concerned about others being able to receive them as well. Spreading of a teaching based on the ideal of the Mahāyāna bodhisattva, which was in turn relied on a teaching based on a concrete orientation by moral discipline, Jajang established a system where practitioners could separately receive both the Brahma's Net bodhisattva precepts and the monks restraining precepts, which served as the basic model inherited down to modern times in Korean Buddhism. However, even if the three categories of pure precepts underwent repeated development, the basis is inevitably words and their meaning, or the terms and their form that was established in the Yogâcāra precepts.

The Yogâcāra precepts have the special feature of taking the rules of discipline of the śrāvakas as the restraining precepts (among the three types of pure precepts), and the Yogâcāra precepts with this feature became the basis for the precepts of the *Sutra on Divination* 占察經 through the separate translation of the Bodhisattvabhūmi chapter of the *Yogâcārabhūmi-śāstra*, known as the *Bodhisattvabhūmi-sutra*. This was the basic resource for the precepts used by Jinpyo (r. of Gyeongdeok 景德) for his *Procedures for Repentance According to the [Sutra] of Divination* 占察懺悔戒法. These repentance procedures tended to place more emphasis on the internal motivations of the bodhisattva practitioner as based on the spirit of the Yogâcāra bodhisattva precepts, such as the presence or absence of a true aspiration for enlightenment, rather than on the karmic moral value of the actions themselves. With this kind of reasoning, once again in the Silla, based on the influence of Jinpyo, the bodhisattva precepts were applied alongside the śrāvaka disciplines as a way of positively engaging and embracing as many people as possible. This was done in the bodhisattva spirit based on the Yogâcāra precepts. Together with the repeated expansion and development of the teaching according to the procedure of repentance according to the *Divination Sutra* (which was based on the Yogâcāra three categories of pure precepts) in Silla vinaya thought the precepts of the strict monastic discipline established by Jajang, along with the trend of the

side-by-side practice of the Brahma's Net precepts and the two-vehicle regulations, the Yogâcāra precepts style based on the three pure classes of precepts ended up being practiced concurrently. As can be seen in the *Bosal gyebon jibeom yogi*, the influence of Wonhyo's vinaya thought wherein the bodhisattva precepts are seen through the lens of the Yogâcāra precepts is also evident. Moreover, Taehyeon's harmoniously combined precept thought shown through the *Beommanggyeong gojeokgi* and *Bosal gyebon jong-yo*, etc., made an excellent bridge in the vinaya thought of Silla which was marked by a synthetic doctrinal approach; thus, the Silla did not see the same sort of either-or solution to the usage of the Hīnayāna and Mahāyāna precepts that came to the fore in Japan.

In conclusion, we can say, when considering the development of Silla vinaya thought, the Buddhist vinaya thought that reflected the basis of the ethical view of the people of Silla ended up being primarily based on the Mahāyāna bodhisattva path. With the five layman's precepts that were developed by Wongwang according to the capacity of people—not being rigidly trapped in the external expression of the precepts—as a basis, and with Jajang's firm construction of a system of rules and disciplines that took advantage of both the Mahāyāna and Hīnayāna approaches to Buddhist morality, a solid bodhisattva-vinaya-based approach continued to be taken up and developed by Wonhyo, Taehyeon, and Jinpyo, and others. We can say that the outlook on the bodhisattva precepts of Taehyeon as articulated in the *Beommanggyeong gojeokgi* and the *Bosal gyebon jong-yo* is emblematic of the vinaya thought of Silla Buddhism.

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II

ROLL ONE

Exposition of the Sutra of Brahma's Net

梵網經古迹記
Beommanggyeong gojeokgi

青丘沙門太賢集

Compiled by the Śramaṇa of Cheongu, Taehyeon

古迹[1]記

Record of Former Teachings

1 The Taishō version uses 跡 instead of 迹.

Commentator's Preface

將釋此經、七門分別。時處故、機根故、藏攝故、翻譯故、宗趣故、題名故、本文故。

I will treat this sutra in seven parts, including explanations of time and place, the capacities of the audience, the classes of teachings within which it is categorized, the background of the translation, the doctrinal tenets, the title, and the main text.

1. Time and Place

言時處者、本卽盧舍那佛、在蓮華臺藏世界說、末卽釋迦、初成佛時、於摩伽陀國、寂滅道場說。

As for "time and place" the first is that which was taught by Vairocana Buddha when he was abiding in the world of Lotus-Flower Platform Store; the last is that which was expounded by Śākyamuni at Magadha when he entered quiescence at the site of his enlightenment.

2. Capacity [of the Audience]

言機根者、有菩薩性得發心者、爲謗不信、不得說故。

"Capacity" means that there are those with the inclinations for bodhisattvahood, who, even though they rise to the aspiration for enlightenment criticize and don't believe, and are unable to hear the teaching.

3. How it is Categorized Within the Canon

藏攝故者、通菩薩藏、毘奈耶攝。

In terms of its categorization within the canon, it is included in the bodhisattva canon, and is also considered to be included in the Vinaya.

4. Circumstances and Details regarding the Translation

翻譯故者、後秦有西域三藏鳩摩羅什、此云童壽。持菩薩戒、偏誦此品。與義學沙門三千餘人、遂於逍遙園、及長安草堂寺、翻譯經論五十餘部。最後、因秦主欲受禁戒、別誦譯出、慧融等筆受。

The text was translated by during the latter Qin, by there was a Trepiṭaka from the Western regions named Kumārajīva,[2] whose name is translated into Chinese as "Long-lived Youth." He observed the bodhisattva precepts and devoted himself to reciting this chapter. Together with more than 3,000 scholar-monks, in places like Xiaoyao Yuan and Caotangsi[3] in Chang'an, he

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2 鳩摩羅什: Kumārajīva (344–413), renowned translator of Buddhist texts. He was from a noble family of Kucha, his father being Indian, and his mother a princess of Karashahr. As a scholar-monk, he first studied Sarvâstivāda 一切有部 teachings, and later became a Mahāyāna 大乘 adherent, and a specialist in the Madhyamaka 中觀派 doctrine of Nāgârjuna 龍樹. He was brought to Chang'an in 401 by the ruler Fujian, and with the aid of numerous collaborators and assistants, became one of the most prolific translators of Buddhist texts in history, rendering some 72 texts into Chinese. Among the most important of these are the *Diamond Sutra* 金剛經, *Amitâbha-sūtra* 阿彌陀經, *Lotus Sutra* 法華經, *Vimalakīrti-nirdeśa-sūtra* 維摩經, *Madhyamaka-kārikā* and the *Mahā-prajñāpāramitā-śāstra*. His translation style was distinctive, possessing a smoothness that reflects a prioritization on the conveyance of the meaning as opposed to precise literal rendering. Because of this, his renderings of seminal Mahāyāna texts have often remained more popular than later, more exact translations. He died in Chang'an about CE 413. [Source: DDB]

3 草堂寺: Caotangsi, located in the northern foothills of southeast Guifeng 圭峰 in Hu County 鄠縣, Shaanxi 陝西. Also called Guifengsi 圭峰寺. According to inscriptions from the Ming, located to the west of Gaoguanyu 高觀谷, the place where Kumārajīva did the bulk of his translation work. At that time known as the Garden of Relaxation 逍遙園. In the first year of Tianbao 天寶 of the Tang dynasty 唐代, the Chan master Feixi 飛錫 stayed here while teaching extensively. It was later on also

translated more than fifty sutras and śāstras. Finally, since the ruler of the Qin wanted to receive the precepts, he recited them and translated them, while Huiguan, Daorong[4] and others transcribed.

A. Number of Verses 頌品

法藏師云、「西域有十萬頌六十一品、具譯成三百餘卷。」此經序云、「可有一百二十卷。」

Master Fazang said: "In the Western Regions there were 100,000 verses in sixty-one chapters. Altogether the translation of these amounted to more than three hundred scrolls."[5] The preface to this sutra says: "There were possibly one hundred and twenty scrolls." (T 1484.24.997a29)

B. Causes and Conditions in China 中國 因緣

i. Causes and Conditions from Previous Lifetimes 宿緣

又、上代諸德相傳云、「眞諦三藏、將菩薩律藏擬來。此時於南海上船、船卽欲

the residence of the Huayan master Zongmi 宗密, at which time it was called Caotangsi 草堂寺, but was later renamed as Qichansi 棲禪寺. [Source: DDB]

4 道融: Daorong Of the Latter Qin 後秦, an eminent disciple of Kumārajīva 鳩摩羅什. From Linlû 林慮 in Jijun 汲郡 (present-day Jixian 汲縣 in Henan 河南). Said to have left home at the age of twelve, studying extensively at first in Confucian and Daoist literature. Upon the arrival of Kumārajīva he devoted himself to the study of Buddhism, and was accepted into the great master's translation bureau. He also lectured on the *Madhyamaka-śāstra* 中論, *Lotus Sutra* 法華經 and other texts, ending up with many disciples of his own. He died at the age of 74, leaving behind extensive commentaries on the *Lotus*, *Mahāprajñāpāramitā-śāstra* 大品般若, *Suvarṇa-prabhāsôttama-sūtra* 金光明經, *Ten Stages Sutra* 十地經, *Vimalakīrti-sūtra* 維摩經 and others. [Source: DDB]

5 From Fazang's commentary on the Sutra of Brahma's Net, which is cited often in the Gojeokgi; T 1813.40.605a17–18.

沒、省去餘物、仍猶不起。唯去律本、船方得進。眞諦歎曰、'菩薩戒律、漢地無緣。深可悲矣。'」

Also, the Transmissions from the Ancient Worthies says: "The Trepiṭaka Paramârtha was about to bring the Bodhisattva Vinaya Canon with him [to China]. When he was boarding the ship in the Southern Seas it seemed that the ship was sinking. They discarded some extra things, but it still would not rise. It was only when they dumped the Vinaya texts that the ship was able to go ahead. Paramârtha, deeply saddened, lamented this, saying: 'It seems that the bodhisattva Vinaya has no karmic affinity with China.'"[6]

ii. Possibility 蓋然

又、曇無讖三藏、於西涼州、有沙門法進等、求讖受菩薩戒、幷請戒本。讖曰、「此國人麤、豈有堪爲菩薩道器。」遂不與授。進等苦請、不獲所願。於佛像前、立誓求戒。七日纔滿、夢見彌勒、親與授戒。竝受戒本、竝皆誦得。覺已見讖、讖覩其相異、喟然歎曰、「漢地亦有人矣。」則與譯出戒本與進、夢誦文義相同。今別行地持戒本、首安歸敬偈者是。

Also, when the Trepiṭaka Dharmakṣema was in Western Liangzhou, he was approached by the śramaṇa Fajin[7] and others, who sought to receive the bodhisattva precepts from him, and requested a copy of the Prātimokṣa. Dharmakṣema said: "The people in this country are crude. How dare they consider themselves to be vessels of the bodhisattva way?" ... and thus he refused to impart the precepts. Fajin and his companions requested in earnest, but he would not acquiesce to their wishes. Thus, they resolutely

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6 See, in Fazang's commentary on the text, the *Fanwangjing pusa jieben shu* 梵網經菩薩戒本疏:「又上代諸德相傳云, 眞諦三藏, 將菩薩律藏, 擬來此土, 於南海上船, 船便欲沒, 省去餘物, 仍猶不起. 唯去律本, 船方得進. 眞諦歎曰, 菩薩戒律, 漢土無緣, 深可悲矣.」T 1813.40.605a21. Daehyeon relies extensively on Fazang's commentary throughout the *Gojeokgi*.

7 There was, coincidentally, a Fajin (name written with the same logographs) who lived during the Tang (709–778), who was a prolific commentator on the Vinaya.

sought for the precepts in front of a buddha-image. After a full week they had a vision of Maitreya in a dream and were directly imparted with the precepts.[8] Having thus received the Prātimokṣa, they began to recite it. Awakening from this dream they met Dharmakṣema, who discerned the change in their appearance. With a sigh of joy, he said: "China also has people [who are vessels of the Way]!" Dharmakṣema thus translated the Prātimokṣa for Fajin, which contained the same text and meaning as had been seen in the dream. Now, these are the same lines contained in the Prātimokṣa of the *Earth-holder Prātimokṣa*, starting from the top of the Invocation of Reverence.[9]

iii. Shared Practice of Mahāyāna and Hīnayāna 大小兼行

又聞、「西域諸小乘寺、以賓頭盧爲上座、諸大乘寺、以文殊師利爲上座。合衆共持菩薩戒、羯磨說戒。皆作菩薩法事、菩薩律藏、常誦不絕。」

I have also heard: "The various Hīnayāna temples in the western regions take Piṇḍola as their leader; the Mahāyāna temples take Mañjuśrī as their leader. Both communities observe the bodhisattva precepts in ritual proceedings 羯磨 and at confessionals 說戒. Both groups carry out bodhisattva religious services, wherein the Bodhisattva Vinaya canon is continuously recited without break."

5. Doctrinal Tenets 宗趣

A. In General 總

8 This is a method taught in the *Sutra of Brahma's Net* itself for receiving the precepts when one can't find a person to impart them.

9 This episode is elaborated more fully at T 1813.40.605a24 ff., and T 2059.50.336c20 ff.

言宗趣者、語之所表曰宗。宗之所歸曰趣。此經正以心行爲宗、證覺利生以爲其趣。

As for the words "doctrinal theme:" that which is expressed in words is called "doctrine" 宗. That which supports the doctrine is called "theme" 趣. This scripture properly takes mental behavior as its doctrine; actualizing enlightenment and uplifting sentient beings is taken as its theme.

B. Mental Behavior 心行

i. Summary 總

言心行者、略有二門。一教正行門、二誡惡行門。

As for "mental behavior" there are two basic approaches: one is the approach of teaching correct behavior; the second is the approach of admonishment against wrong behavior.

ii. Teaching of Correct Behavior 正行

教正行者、卽經初說、三賢十聖、內證之行。

The teaching of correct behavior is as explained in the first half of the sutra: the behavior of those who have the inner realization of the three [stages] of worthies and ten [stages] of sages.[10]

iii. Admonishment against Wrong Behavior 誡惡行

10 三賢十聖 *three stages of worthies and ten stages of sages*: The three virtuous stages of a bodhisattva 三賢 are the ten abodes 十住, ten practices 十行, and ten dedications of merit 十迴向. The ten excellent stages of a saint (bodhisattva) are the ten grounds 十地. [Source: DDB]

誡惡行者、卽經後說、十重四十八輕戒行。經自廣說、如後應知。

The warning against wrong behavior is explained in the latter part of the sutra, in the form of the ten grave precepts and forty eight minor precepts. As we will see later, these are explained in detail in the sutra itself.

C. The Ultimate Theme 歸趣

所歸趣者、亦有二門。一如來性門、二發趣相門。所趣能趣、如次應知。

The "ultimate theme" also has two approaches: the first is the approach of the Tathāgata-nature; the second is the approach of the aspect of starting the process. The goal of the process and the one who proceeds should be understood according to the next section.

i. Tathāgata-nature 如來性

a. Thusness 眞如性

如來性者、卽眞如性。如經寂滅者、名爲一心。一心者名如來藏。謂衆生心、似生無生之性。寥爲一心之海、似生之相、流成六道之波。如不增不減經云、「卽此法身 飄流生死 名爲衆生。卽此法身 修行諸度 名爲菩薩。卽此法身 住於彼岸 名爲諸佛。」

Tathāgata-nature means "nature of thusness." It is like quiescent extinction in the sutra, which is called the One Mind. "One Mind" is a name for the Tathāgatagarbha. That which is called the "mind of sentient beings," is of the nature of something that seems to arise, but which actually does not. All alone in the sea of the One Mind, its seemingly-arisen characteristics flow forth and become the waves of the six destinies. As it says in the *Sutra of Neither Increase nor Decrease*, "This same Dharma-body, tossed about in the flow of cyclic existence, is called 'sentient being.' This same Dharma-body,

practicing the perfections, is called 'bodhisattva.' This same Dharma-body, abiding on the other shore, is called 'buddha.'"[11]

b. Tathāgatagarbha 如來藏

1. Direction and Location 方, 方所

此復云何。生死之夢、唯有迷心。虛妄習氣擾濁心故、或似眼等、或似色等、猶如瞖眼[12]所見空華。天地山河雖無邊際、如夢所見、莫據之方。色等境風之所擊動。藏識海中、轉識浪起、涌於六處、分別六塵。然色聲等、唯如夢塵。除心行相、都無所得。境旣卽心、心如境空也。迷故生死、悟故涅槃。是以空性、名如來藏。

What can be furthermore gleaned from this? The dream of cyclic existence is nothing but the deluded mind. Since the delusive habit energies torment and muddle the mind, it sometimes seems to be in the eyes, and sometimes seem to be in form; it is just like the flowers seen in the sky by someone with cataracts. Even though heaven and earth, the mountains and rivers are limitless, like that seen in a dream, one cannot lay hold of a direction, since one is blown about by the winds of the objects of form and so forth. In the sea of the store consciousness, the waves of the forthcoming consciousnesses rise up, welling up into the six fields, distinguishing the six objects. Yet form, sound, and so forth, are merely like the fabrications seen in a dream. Apart from mental functions, there is nothing whatsoever to be grasped. Objects are already the mind, and the mind, like the objects, is empty. Because of delusion there is saṃsāra; because of awakening, there is nirvāṇa. This

11 T 668.16.467b6 ff. The full passage reads: 「舍利弗, 卽此法身, 過於恆沙無邊煩惱所纏, 從無始世來 隨順世間波浪漂流, 往來生死名爲衆生. 舍利弗, 卽此法身, 厭離世間生死苦惱, 棄捨一切諸有欲求, 行十波羅蜜, 攝八萬四千法門, 修菩提行名爲菩薩. 復次舍利弗, 卽此法身, 離一切世間煩惱使纏, 過一切苦, 離一切煩惱垢, 得淨得清淨, 住於彼岸清淨法中, 到一切衆生所願之地, 於一切境界中, 究竟通達更無勝者. 離一切障離一切礙, 於一切法中得自在力, 名爲如來應正遍知.」

12 Taishō has 翳眼.

emptiness of nature is called the Tathāgatagarbha.

ii. Characteristics of Starting the Process 發趣相

a. Vows 誓

第二發趣門者。如是內有如來性故、聞「諸有情同如來藏。妄念所飄、苦輪無際。」生死大海、誓爲舟楫。不畏其中所受大苦、發不可壞無礙意樂、謂大菩提。若可得法、我亦丈夫。三大阿僧企耶雖絕、期之者、要可出之。無上正等菩提雖遠、誓之者、定有至也。

The second is the characteristics of starting the process. Since there is this Tathāgata-ness within, one hears "Sentient beings are the same as the Tathāgatagarbha; buffeted around by deluded thought, the wheel of suffering is limitless. On the ocean of cyclic existence, the vow is like the oars of a boat. Without fear of the great suffering that will be experienced within, one gives rise to the indestructible and unobstructed great intention, which is called Great Bodhi. If I can lay hold of the Dharma, I am also a great being. Even though we are separated from [Great Bodhi] by three great incalculably long eons, one who makes a vow can definitely get beyond them. And even though peerless perfect enlightenment may be far, the one who vows to reach it will definitely do so."

b. Modes of Appearance 行相

盍[13]決無明之轂、常[14]融法界之雄。親近善士、聽聞正法。智慧爲母、方便爲父、廣攝衆生爲自眷屬。空寂爲家、法喜爲婦、慈心爲女、至誠爲男。

13 Taishō has 蓋 here.

14 Taishō has 掌 here.

Now, cutting open the shell of nescience, you are always merging with the hero of the Dharma realm. You become intimate with the bodhisattvas, and listen to the correct teachings. With wisdom as your mother and skillful means as your father, you extensively gather in sentient beings to your own retinue. The void is your home; the bliss of the Dharma is your wife; compassion is your daughter; perfect sincerity is your son.

c. Riding on the Path of Non-abiding 乘不住道

雖在居家、不著三有。雖現受欲、常住梵行。遊於衢路、利物爲心。欲成他義、能捨自命。詣講論處、導以大乘。入諸學堂、誘開童蒙。風前交友、必簡其師。月下忘懷、影中味道。草繫之功、自有風雲。交遊美色、亦知其空。大悲般若之所輔翼、乘不住道、至心實際。但於諸心、返照自性、明昧位立佛菩薩故。

Even though you remain in society, you are unattached to the three kinds of existence. Subjected to desires, you always maintain sexual restraint. You wander the thoroughfares with the benefit of others in the forefront of your mind. Desiring to consummate the rectitude of others, you are able to ignore your own life. Entering into discussion and debate, you guide others with the Great Vehicle. Entering into the halls of study, you seek removal of childlike ignorance. From among friends and acquaintances who face the customs of the world, you must select a teacher. Under the moonlight you forget your yearnings, and in the shadows you taste the Way. Despite the constraints of being tied in the grass,[15] you freely soar among the clouds. Associating with the beautiful and handsome, you also know their voidness. Carried by great compassion and prajñā, you ride the path of non-abiding, reaching the

15 草繫比丘: *monk bound up in the grass* (Skt. *kuśa-vandhana*) In ancient India, a monk was mugged by a thief, who restrained him by tying him up in the tall live grass. The monk, not wanting to break the precept against taking life remained lying tied up in the grass, rather than ripping it out. A king who passed by and found the monk was so moved by this scene that he converted to Buddhism. This story is originally told in the *Kalpanā maṇḍitikā* (大莊嚴論經 T 201.4.268c10). [Source: DDB]

absolute limit of the mind. Yet when all minds reflect on their own nature, they can illuminate the stages of darkness and emerge as buddhas and bodhisattvas.

d. Bodhisattva Practices 菩薩行

云何名爲不住道耶。於空有邊不住慧也。謂顚倒緣、有世間相。旣顚倒有、卽離有無。如聖天言、「有非眞有故、無亦非眞無。」謂於妄識似有而現、卽於證智似無所得。然於勝義、非畢竟無。諸勝義無、俗亦無故。旣離有性、般若證空。亦離無性、大悲拔有。拔有之故、不住涅槃。證空之故、不住生死。不住二邊、異凡二乘。異凡小故、自證菩提。

Why is it called the "non-abiding Way"? This is the wisdom that does not abide in the extremes of emptiness or existence. This means that cognitively distorted objects have conventional marks. Since cognitive distortion is already identified, one is freed from existence and non-existence. As Āryadeva says: "Existence is not true existence, and non-existence is also not true non-existence." (*Guangbai lun* T 1570.30.186c15) This means that deluded consciousness manifests as if it [really] exists, yet from the perspective of accurate cognition it is a semblance that is unobtainable. Yet from the perspective of the ultimate truth, there is ultimately no non-existence. Ultimate truths are non-existent, as are conventional truths. Already free from having nature, *prajñā* realizes emptiness. Since it is also free from naturelessness, great compassion removes existence. Since it removes existence, one does not abide in nirvāṇa. Realizing emptiness, one does not abide in saṃsāra. Not abiding in either extreme, one is different from the worldlings and adherents of the two vehicles. Being different from worldlings and Hīnayānists, one personally realizes bodhi.

如瑜伽云、「於空性相有失壞者、便爲失壞一切大乘。是以菩薩行六度時、皆無所得以爲方便。」無所得者、卽不住道。若唯空有、便可得無。而復空空、故無所得。無所得故、三輪清淨、是名究竟修菩薩行。

As the *Yogâcārabhūmi-śāstra* says: "The disappearance of all natures and marks within emptiness means that the same will happen to everything within the Great Vehicle. Therefore when the bodhisattvas practice the six perfections, they all take unobtainability as a skill-in-means." (T 1579.30.727a13. (Abbreviated).) "Unobtainability" is nothing other than the path of non-abiding. If only emptiness existed, then non-existence could be grasped. But emptiness is empty, and therefore it is unobtainable. Since it is unobtainable, the triply pure donation[16] is called the ultimate practice of the bodhisattvas.

6. The Title 題名

A. The Short Title 題目

Chapter Ten: The Mind-ground Dharma-gate for Bodhisattvas Taught by Vairocana Buddha 梵網經盧舍那佛說菩薩心地法門品 第十

言題名者、梵網經、一部都名也。盧舍那佛說心地法門品第十者、此品別名也。梵者、能淨之義。網者、攝有情義。謂此經者、乃至有頂、生死大海、拘持有情、終致無上寂滅之岸、無盡饒益諸飢渴類。如世網故、爲顯此義。故諸梵王、持羅網幢、供佛聽法。佛因此說、「世界差別、猶如網孔。」佛教門亦如是。

The words of the title, "Sutra of Brahma's Net," are one part of the full title. The tenth chapter, entitled "The Mind-ground Dharma-gate Taught by Vairocana Buddha" is another name for this. "Brahma" means "purity". "Net" means "gathering in sentient beings." This means that this scripture, all up to

16 三輪清淨: The *triply pure donation* consists of the three aspects of the giver, receiver, and gift, having no expectations of reward. Donation of the highest virtue is carried out without the idea of the distinction between the giver, the receiver, and the gift, and is called the donation of the pure threefold circle. (Skt. *trimaṇḍala-pariśuddha*). [Source: DDB]

the highest level of material experience in the sea of cyclic existence, securely holds sentient beings, ultimately bringing them to the unsurpassed shore of quiescent extinction, providing in abundance, without exhaustion, for those who are hungry and thirsty. Since it is like a net in the everyday sense of the word, it is used to express this meaning. Therefore the Brahma Lords holding the nets and banners, make offerings to the Buddha and listen to his teachings. Because of this the Buddha says: "Distinctions among the things in the ordinary world are like the holes in the net." (T 1484.24.1003c15) The approaches to the Buddha's teaching are also like this.

世界別者、須彌樹形、覆世界等、偏涉入故。佛教門者、雖一味法、蘊界處等、法門別故。是則如梵主網、孔多網一。法王戒法、當知亦爾。雖塵沙門、終歸一道、萬行一門。所謂得意、得意而行、皆稱法性。是故從喩、名梵網經。

As for "distinctions among the things in the world," the tree-like shape of Mt. Sumeru covers the worlds, completely including all of them. Although the Buddha's teachings are a single-flavored Dharma, the aggregates, realms, fields and so forth comprise different approaches. Therefore they are like the Net of Brahma: the holes are many but the net is one. You should know that the moral code of the Dharma King is also like this. Even though there are countless approaches, all end up in the same path; the myriad practices have one point of entry. As for "apprehending the meaning" (of the sutra): one apprehends the meaning and then practices, and all are commensurate with the nature of the Dharma. Thus, based on this metaphor, it is called the "Sutra of Brahma's Net."

經謂契經、貫持爲義。貫義持生、不散失故。盧舍那者、此云淨滿、無障不淨、無德不圓故。法藏師云、梵本皆名毘盧舍那、此云光明徧照。智照法界、身應大機故。梵網字下、標此名者、爲簡餘品釋迦說故。佛謂覺者、三義如常說。謂圓音、巧應生解。唯識萬德、從此生長、名爲心地。出苦之津、入淨之戶、稱之法門。文義差別、故名爲品。

The Chinese *jing* translates the Sanskrit *sūtra*, which has the meaning of "threading" and "supporting." It threads the meaning, and supports sentient

beings, so that they are not scattered and lost. "Rocana" means "completely pure;" this is because there is no obstruction not cleaned away and no attribute not completed. Master Fazang said: "The Sanskrit texts all say Vairocana, which means 'luminosity pervading everywhere.' This is because his wisdom illuminates the Dharma realm, and his body responds with great adaptability. The placing of this name below the words Brahma's Net means that the writer is pointing out that this chapter is to be distinguished from the others that are explained by Śākyamuni." (T 1813.604c25. (abridged) "Buddha" means "enlightened," 覺 in the sense of the three standard implications.[17] The "perfect voice" responds skillfully, bringing about comprehension. The myriad attributes of mind-only emerge and grow from this—it is called the mind-ground. The ferry to the escape from suffering and the door entering into purity are called the Dharma-gate. The themes of the text are distinguished—therefore it is called "chapter."

Main Text 本文

此心地品、總有二門。一本師說故、二化傳說故。初中有五、處衆故、警覺故、啓問故、見問故、付屬故。計畫。

[Commentary] This mind-ground chapter has two main parts. The first is the explanation by the Original Teacher (Vairocana); the second is the explanation from the incarnated Buddha (Śākyamuni). Within the first section there are five parts: the convocation, the admonishment, the polite request, the visual request, and the retinue.

Original Text from the *Sutra of Brahma's Net* 梵網經 本文

[17] That is: self-enlightened 自覺, enlightening others 覺他, and perfect fulfillment of enlightenment and practice 覺行圓滿.

A. The Explanation by the Original Teacher 本師說

i. The Convocation 處衆

爾時、釋迦牟尼佛、在第四禪地中、摩醯首羅天王宮、與無量大梵天王、不可說不可說菩薩衆、說蓮華臺藏世界、盧舍那佛所說心地法門品。

[Sutra] Then, Śākyamuni Buddha, residing in the state of the fourth concentration, in the royal palace of Mahêśvara, together with innumerable Brahman kings, inexplicable, untold multitudes of bodhisattvas, expounded the chapter of the Dharma-gate of the mind-ground as explained by Vairocana Buddha in the world of the lotus-blossom platform store.

述曰。處衆之中有三、處所故、大衆故、所說故。如文可解。

[Commentary] The convocation has three aspects: the place, the assembly, and the content of the sermon. These can be understood according to the text.

ii. The Admonishment 警覺

是時、釋迦身放慧光。所照從此天王宮、乃至蓮華臺藏世界、其中一切世界、一切衆生 各各相視、歡喜快樂。而未能知此光光、何因何緣、皆生疑念。無量天人、亦生疑念。

[Sutra] At this time, the body of Śākyamuni emitted the radiance of wisdom. The radiance illuminated from the heavenly palaces to the worlds of the lotus-flower platform store and all of the sentient beings in all of the worlds, seeing each other, were overcome with joy. But being unable to know the causes and conditions of this illumination, they all had thoughts of doubt. Countless celestial beings also gave rise to doubts.

述曰。第二警覺中、亦有三。放光故、衆喜故、疑念故。如文可知。

[Commentary] In the second part, the admonishment, there are also three further parts: the emission of radiance, the joy of the assembly, and the doubting thoughts. These can be understood according to the text.

iii. The Opening Question 啓問

爾時、衆中、玄通華光王菩薩、從大莊嚴華光明三昧起、以佛神力、放金剛白雲色光、照一切世界。是中一切菩薩、皆來集會、與共同心異口、問「此光光爲何等相。」

[Sutra] Then, from within the assembly, the bodhisattva Mysterious Penetration Flower Radiance King arose from the samādhi of great brilliant flower radiance, and using the buddhas' supernormal power, emitted an adamantine white-cloud colored light, which illuminated all worlds. All the bodhisattvas from these worlds gathered to the assembly, and with a single mind and different mouths, asked: "What are the characteristics of these lights?"

述曰。第三啓問、亦有三文。起定故、集衆故、啓問故。玄通華光王者、所證眞理名玄。能證眞智曰通。能生大果名華。能除闇障名光。三乘中勝名王。彼所起定、華光亦爾。衆德莊嚴、名大莊嚴。金剛白雲色者、以不可壞無漏清白、含衆德水、故標此色。光明非一、故言光光。爲何等相者、問所爲相。

[Commentary] The third is the opening question, the text of which can be analyzed into three parts: arising from samādhi, the gathering of the assembly, and the opening of the question. The truth realized by Mysterious Penetration Flower Radiance King is called "mysterious;" the ability to realize this truth is called "penetration;" that which is able to produce a great fruit is called "flower;" that which is able to remove the cover of darkness is called "radiance;" the greatest among the three vehicles is called "king." The flower-radiance of the samādhi from which he arises is also like this. Being adorned by myriad virtues, he is said to be "greatly adorned." "Adamantine white cloud

color" means that he uses indestructible, uncontaminated pure whiteness to hold a myriad merit-laden waters. Therefore [the sutra] indicates this color. Since this radiance not one, and therefore it says "radiance and radiance." "What exactly are their characteristics" raises a question about the aspects of their purpose.

B. Opportunity for an Audience and Questions 見問

i. Opportunity for an Audience 見

是時釋迦、卽擎接此世界大衆、還至蓮華臺藏世界、百萬億紫金剛光明宮中、見盧舍那佛坐。百萬蓮華赫赫光明座上。

[Sutra] Then Śākyamuni lifted the great assembly from this world, returning to the world of the lotus flower platform store, where in the midst of a palace with hundreds of billions of rays of red-tinged adamant, they saw Vairocana Buddha sitting. A million lotus flowers vividly shone from above his seat.

述曰。第四見問中有二、見故、問故。此初也。化歸本體、言還至也。加力見勝、如戒本疏。百萬億紫金剛光明宮者、如兜率天彌勒菩薩五百億宮也。百萬蓮華者、座蓮華也。

[Commentary] Here, in number four, the opportunity for the audience and the questions, there are two parts: the opportunity for an audience and the questions. As for the first, the transformation Buddha returning to his original essence is called "returning". The vision that empowered by the Buddha is excellent, like the commentary on the Prātimokṣa. The "hundreds of millions of luminous palaces of red-tinged adamant," are like Maitreya's five hundred million palaces in the Tuṣita heaven. The "million lotus flowers" are those that comprise the throne.

ii. Questions 問

時釋迦及諸大衆、一時禮敬盧舍那佛足下已。釋迦佛言、「此世界中地及虛空、一切衆生、爲何因緣、得成菩薩十地道。當成佛果、爲何等相。」如佛性本源品中、廣問一切菩薩種子。

[Sutra] Then Śākyamuni and the members of the great assembly simultaneously bowed in reverence to the feet of Vairocana Buddha. Śākyamuni said: "By what causes and conditions can all of the sentient beings who live in the land and the air in this world achieve completion of the bodhisattva's path of the ten grounds? What are the characteristics of the attainment of Buddhahood in the future?" It is like in the Chapter on the Original Source[18] of the Buddha-nature, which extensively inquires about the seeds of all bodhisattvas.

述曰。第二問中有二、問故、答故。此初也。有云三問、「地者 問有爲行。虛空者、問無爲中行。衆生者、備上二行衆生也。」非也。據所居處、問彼因果故。菩薩種子、餘品廣問、故今不問。舊疏云、六處殊勝、名爲種子。如地持說。

[Commentary] The second—the question, also has two parts: a question and an answer. This is the first question, which actually includes three parts: (1) whether earth-dwellers function in the conditioned; (2) whether those in space function in the unconditioned; (3) whethwwer the sentient beings function including both of the above. But this is wrong, because questions regarding causality are being made according to their dwelling-place. Since the matter of the seeds of bodhisattvas is taken up for extensive questioning in other chapters, it is not taken up here. As the older commentary says: "the special characteristics of the six sense fields are their seeds." This is as explained in the *Bodhisattvabhūmi-śāstra.*[19]

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18 The text from the sutra in the Taishō has 原 instead of 源. T 1484.24.997c1.

19 In the chapter on Initial Skillful Means, Fields, and Seed-Natures of the *Bodhisattvabhūmi-śāstra* it says:「云何爲種性. 略說有二, 一者性種性, 二者習種性. 性種性者, 是菩薩六入殊勝」T 1581.30.888b3.

iii. The Answer 答

a. The Answer Regarding Results 答果

爾時、盧舍那佛、卽大歡喜、現虛空光體性本原成佛常住法身三昧、示諸大衆。

[Sutra] At that time Vairocana Buddha, greatly elated, manifested the samādhi of space-penetrating illumination of the eternally-abiding Dharma-body which is the essential nature and original source of becoming Buddha, displaying it to the great multitude.

是諸佛子、諦聽善思修行。我已百阿僧祇劫、修行心地。以之爲因、初捨凡夫成等正覺、號爲盧舍那。住蓮華臺藏世界海、其臺周徧有千葉、一葉一世界、爲千世界。我化爲千釋迦、據千世界。後就一葉世界、復有百億須彌山、百億日月、百億四天下、百億南閻浮提、百億菩薩釋迦、坐百億菩提樹下、各說汝所問菩提薩埵心地。其餘九百九十九釋迦、各各現千百億釋迦、亦復如是。千華上佛、是吾化身、千百億釋迦、是千釋迦化身。吾以爲本原、名爲盧舍那佛。

Sons of the Buddha, listen carefully, think and practice well. I have cultivated the mind ground since 100 incalculably long eons in the past. With this as cause, I first cast off mundane folly and achieved perfect enlightenment under the name of Rocana. I dwelt in the Lotus Flower Platform Store World Ocean, the platform of which was surrounded by a thousand leaves, with each leaf holding one world, which became a thousand worlds. I transformed these into a thousand Śākyas, handling a thousand worlds. As a consequence, each leaf-world further contained ten billion Mt. Sumerus, ten billion suns and moons, ten billion of the four continents, ten billion Jambudvīpas, and ten billion bodhisattva-Śākyas, sitting beneath ten billion bodhi trees, each expounding the bodhisattva mind-ground about which you have raised a question. The other 999 Śākyas each manifested ten trillion Śākyas in the same way. Each of these thousand buddhas atop the flowers was one of my transformation bodies. Each of the ten trillion Śākyas was one thousand Śākya transformation-bodies. I am the source of these, and

my name is Rocana Buddha.

述曰。第二答中有二、果故、因故。此答果也。大歡喜者、見大利故。無分別智、名虛空光、照法性空故。正了因體、亦名體性、智爲正因故。彼所依定、名爲本原、此能顯成常住法身也。佛現此定、示大衆也、根本因故。修行心地、以之爲因、捨凡夫等、擧因答果也。

[Commentary] This second answer has two parts—dealing with the effects and the causes. This is the answer from the perspective of effects. The reason he is "greatly elated," is because he has seen great benefit. Non-discriminating cognition is called "space-penetrating illumination" because it illuminates that the nature of dharmas is emptiness. The essence that is the cause of correct awareness is also called "essential nature"—this is because wisdom is the direct cause. The samādhi that he relies upon is called the original source, and this is able to manifest the accomplishments of the eternally abiding Dharma-body. The Buddha's display of this *samādhi*, which is shown to the great assembly is because it is the fundamental cause. "Cultivation of the mind ground, taking this as cause, casting off mundane folly," etc., sets forth the cause to answer regarding the effects.

成等正覺已下、顯成佛相也、顯正依報及化相故。世界海者、如智論云、「數此三千大千世界、如恆河沙、爲一世界種。數此種復至恆沙、爲一世界海。數此海復至十萬恆沙、爲一佛世界。」雖在千葉中央臺上、而言在於世界海者。如化身在一閻浮州、言在娑婆、爲一佛土二身遊、化量亦爾故。千百億釋迦身土、如戒本記釋。

From "achieved perfect enlightenment" onward, reveals the characteristics of becoming a buddha, since it reveals direct retribution and circumstantial retribution, as well as the aspects of transformation. The word "world ocean" is as is explained in the *Mahāprajñāpāramitā-śāstra*, which says: "Multiplying this trichiliocosm by the number of grains of sand in the Ganges yields one world seed. Multiplying this seed again by the number of sands in the Ganges yields one world ocean. Multiplying this ocean again by as much

as the number of grains of sand in one hundred thousand Ganges rivers yields one Buddha world." (T 1509.25.418c10–15) Even though residing in the center of these thousand petals on the surface of the platform, one can say that they reside in the world ocean. It is like the transformation body residing in the continent of Jambudvīpa being said to reside in the Sahā world, becomes one Buddha world with two bodies in play—the number of transformation bodies is the same. The ten trillion Śākya bodies and lands are as explained in the *Vinaya Record* [20]

b. Presentation of the Causal Practices 擧因行

爾時、蓮華臺藏座上、盧舍那佛、廣答告千釋迦千百億釋迦、所問心地法品。

[Sutra] At this moment, while seated on the lotus-store platform, Vairocana answered in detail to the questions of the thousand Śākyas and ten trillion Śākyas in the form of the Chapter of the Mind-ground Dharma.

c. Ten Departures toward the Destination 十發趣心

諸佛當知。堅信忍中、十發趣心向果、一捨心、二戒心、三忍心、四進心、五定心、六慧心、七願心、八護心、九喜心、十頂心。

All buddhas should know that within the patience of firm faith there are ten entries and fruitions of the departures toward the destination. They are the mental states of: (1) detachment, (2) morality, (3) tolerance, (4) zeal, (5) concentration, (6) wisdom, (7) vowing for others, (8) protection, (9) joy, and the (10) summit experience.

20 Fazang's commentary on the sutra, the *Fanwangjing pusa jieben shu* 梵網經菩薩戒本疏, T 1813.

d. Ten Nourishing Mental States 十長養心

諸佛當知。從是十發趣心、入堅法忍中、十長養心向果。一慈心、二悲心、三喜心、四捨心、五施心、六好語心、七益心、八同心、九定心、十慧心。

All buddhas should know that from these ten departures toward the destination, one enters into the firm patience [based on cognizance of the non-arising] of dharmas, within which there are ten entries and fruitions of nourishing mental states. These are the mental states of: (1) kindness, (2) pity, (3) joy, (4) detachment (5) generosity, (6) good speech, (7) beneficence, (8) empathy, (9) concentration, and (10) wisdom.

e. Ten Adamantine Mental States 十金剛心

諸佛當知。從是十長養心、入堅修忍中、十金剛心向果。一信心、二念心、三迴向心、四達心、五直心、六不退心、七大乘心、八無相心、九慧心、十不壞心。

All buddhas should know, that following upon these ten nourishing mental states, one enters into the entries and fruitions of the adamantine mental stages within firmly cultivated patience, the mental states of: (1) faith, (2) mindfulness, (3) dedication of merits, (4) penetration, (5) directness, (6) non-retrogression, (7) the Great Vehicle, (8) marklessness, (9) wisdom, (10) indestructibility.

f. Ten Grounds 十地

諸佛當知、從是十金剛心、入堅聖忍中、十地向果。一體性平等地、二體性善慧地、三體性光明地、四體性爾焰地、五體性慧照地、六體性華光地、七體性滿足地、八體性佛吼地、九體性華嚴地、十體性入佛界地。

All buddhas should know that following upon these ten adamantine mental states, one enters into the entries and fruitions of the ten grounds, which

are within the firm holy patience. These are: (1) the ground of equality of essential nature; (2) ground of excellent wisdom of the essential nature; (3) ground of the luminosity of the essential nature; (4) ground of the knowability (*jñeya*) of the essential nature; (5) ground of the illumination from wisdom of the essential nature; (6) ground of the lotus-radiance of the essential nature; (7) ground of the consummation of the essential nature; (8) ground of the buddha's roar of the essential nature; (9) ground of the adornment of the essential nature, and (10) ground of entering the buddha-realm of the essential nature.

g. Conclusion 結

是四十法門品、我先爲菩薩時、修入佛果之根原。如是一切衆生、入發趣、長養、金剛、十地、蹬當成果。無爲無相、大滿常住。十力、十八不共行、法身智身滿足。

As for this Chapter on the Forty Dharmas: in a former life, when I was a bodhisattva, I practiced and entered into the source of Buddha fruitions. In the same way all sentient beings enter into the departures toward the destination, nourishing mental states, adamantine mental states, and the ten grounds, ascending to perfection. Without conditioning, without marks, there is great consummation and continuous abiding. The ten powers,[21]

[21] 十力: *ten powers* (Skt. *daśa-balāni*). Ten kinds of powers of awareness specially possessed by the Buddha, which are perfect knowledge of the following: (1) distinguishing right and wrong 處非處智力; (2) knowing one's own karma, as well as knowing the karma of every being, past, present, and future 自業智力; (3) knowing all stages of dhyāna liberation, and samādhi 靜慮解脫等持等至智力; (4) knowledge of the relative capacities of sentient beings 根勝劣智力; (5) knowledge of the desires, or moral direction of every being 種種勝解智力; (6) knowledge of the varieties of causal factors 種種界智力; (7) knowledge of the gamut of courses and paths pursued by sentient beings 遍趣行智力; (8) knowledge of remembrance of past lives 宿住隨念智力; (9) knowledge of where people will die and be reborn 死生智力; (10) knowledge of the methods of destroying all evil afflictions 漏盡智力. [Source: DDB]

the eighteen distinctive practices,[22] the dharma body and wisdom body are perfectly completed.

述曰。第二答因中有二、略故廣故。此初也。疏云、堅信忍者、明習種性、解德法門、亦名聞慧。堅法忍中、明性種性、行德法門、亦名思慧。堅修忍中、明道種性、行實法門、亦名修慧。堅聖忍中、明聖種性、親證法門、名出世慧。此中三賢十聖四十、後次第解、故不釋之。蹬者登也。言無爲者、非煩惱業之所爲故。無相者、法身故。大滿者、智身故。常住者、自性無間及相續故。

[Commentary] In the second, the answer according to cause, there are two: the first is brief, and the second is extensive. This is the first. The Commentary says:[23] The patience of firmness in faith clarifies the proclivity (for enlightenment) acquired by practice. This is the Dharma-gate of the virtue of understanding, also known as the wisdom attained by hearing (*śruta-mayī-prajñā*). Within the patience of firmness in the Dharma, the proclivity acquired by nature is clarified. This is the Dharma-gate of the

22 十八不共法: *eighteen distinctive characteristics of the Buddha*. Eighteen unshared merits of the Buddha. They belong only to the Buddha, not to śrāvakas 聲聞, pratyekabuddhas 辟支佛, or bodhisattvas 菩薩. In East Asian Buddhism these are: (1) unmistaken action 身無失; (2) unmistaken word 口無失; (3) unmistaken mindfulness 念無失; (4) mind of equality toward all beings 無異想; (5) stable mind in meditation 無不定心; (6) all-embracing mind which rejects nothing 無不知己捨心; (7) the power of nonretrogression in terms of aspiration 欲無減; (8) the power of nonretrogression in terms of diligence 精進無減; (9) the power of nonretrogression in terms of mindfulness 念無減; (10) the power of nonretrogression in terms of wisdom towards the salvation of all beings 慧無減; (11) the power of not falling back from freedom into bondage 解脫無減; (12) not falling back from the vision attained in liberation 解脫知見無減; (13) the manifestation of wisdom power in thought 一切意業隨智慧行; (14) the manifestation of wisdom power in word 一切口業隨智慧行; (15) the manifestation of wisdom power in deed 一切身業隨智慧行; (16) immediate total knowledge of all affairs of present 智慧知見現在世無閡無障 (17) immediate total knowledge of all affairs of the past 智慧知見過去世無閡無障; (18) immediate total knowledge of all affairs of future 智慧知見未來世無閡無障; (Skt. *daśa avenika buddha dharmah, aṣṭādaśâveṇika-buddha-dharma*). 華嚴經 T 278.9.435c11 In Indian Buddhism these are the ten powers 十力, the four kinds of fearlessness 四無畏, the three bases of mindfulness 三念處, and great compassion 大悲. [Source: DDB]

23 The ensuing text is not found anywhere in the canon.

virtue of practice, which is also called the wisdom attained by deliberation (*cintā-mayī-prajñā*). Within the patience of firmness in practice there is the clarification of the proclivity acquired from the Way, the Dharma-gate of the practice of reality, also known as the wisdom attained by cultivation (*bhāvanā-mayī-prajñā*). In the patience of firmness in the holy is the clarification of the proclivity acquired in sagehood. This is the Dharma-gate of intimate realization, known as supramundane wisdom. The forty stages in which this occurs—the three ranks of worthies and ten grounds—are explained in order afterwards, and thus we do not treat them here. The logograph *deung* 蹬 means "to ascend" 登. The word "unconditioned" 無爲 means "not being conditioned by afflicted activity." "Without marks" 無相 refers to the Dharma-body. "Great consummation" 大滿 refers to the wisdom-body. "Always abiding" 常住 means that its essential nature continues without lapse.

iv. Asking in Detail 廣問

爾時、蓮華臺藏世界盧舍那佛、赫赫大光明座上、千華上佛、千百億佛、一切世界佛。是座中、有一菩薩、名華光王大智明菩薩。從座而立、白盧舍那佛言。「世尊、佛上略開十發趣、十長養、十金剛、十地名相。其一一義中、未可解了。唯願說之。唯願說之。」妙極金剛寶藏一切智門、如來百觀品中、已明。

[Sutra] At this time, in the Lotus Platform Store Realm, with Rocana Buddha sitting on his evanescent great radiant throne, were the thousand buddhas on the petals, the ten trillion buddhas, the buddhas of all realms. Sitting in their midst was a bodhisattva named Flower Radiance King Great Wisdom Illumination Bodhisattva. He rose from his seat and addressed Vairocana Buddha, saying: "World-Honored One, you have previously briefly introduced the names and characteristics of the ten stages of departure toward the destination, the ten stages of nourishment, the ten adamantine states of mind, and the ten grounds. But we have not been able to fully understand the content of each. I only wish that you would explain this. I only wish that you would explain this." The teaching of the omniscience of

the perfectly exquisite adamantine jewel store has already been explained in the Chapter on the Tathāgata's Hundred Contemplations.

述曰。第二廣中有二、請故答故。此初也。諸佛會中有菩薩問、釋名準前。凡此經文難可解者、佛佛相對、梵語巧妙。猶如此間、五言詩等。以[漢語]翻、失妙難解。

[Commentary] In the second part, that of the detailed answer, there are two sub-parts: the request and the answer. This is the first. Within the assembly of buddhas there is a question from a bodhisattva, who inquires regarding the interpretation title according to the way it was given above. The reason that the text of this sutra is generally difficult to understand is because in the discussion amongst the buddhas, the Sanskrit is subtle. It is just like in secular five-character Chinese poetry—when Sanskrit terms are rendered into Chinese, the subtle points are missed and it ends up being difficult to understand.

C. The Answer 答

i. The Ten Departures toward the Destination 十發趣心

爾時、盧舍那佛言、「千佛諦聽。汝先言云何義者。」

[Sutra] At this time, Vairocana Buddha said: "Thousand buddhas, please listen well. You have just asked about the meaning of this."

a. The Mental State of Detachment 捨心

發趣中、若佛子一切捨、國土城邑、田宅、金銀、明珠、男女己身、有爲諸物、一切捨、無爲無相。我人知見、假會合成、主者造作我見。十二因緣、無合無散。無受者、十二入、十八界、五陰、一切一合相、無我我所相。假成諸法、若內一切法、外一切法、不捨不受。菩薩爾時、名如假會觀現前、故捨心入空三昧。

Within [the ten] departures toward the destination, Buddhist disciples detach from all things: states, cities, home, gold and silver, jewelry, sons and daughters, and their own selves — all conditioned things are abandoned such that there is neither conditioning nor appearances. The views of self and person are but provisional combinations, with subjectivity constructing the view of self. The twelve links of dependent origination neither gather nor scatter. "No receiver" (of a donation) means that the twelve sense fields, eighteen elements, five skandhas—all marks of conglomeration, lack the marks of self and its objects. All provisionally formed dharmas, whether internal or external, are neither relinquished nor received. At this time the observation of names being nothing more than provisional combinations becomes self-evident, and therefore their detached minds enter into the samādhi of emptiness.

述曰。第二答中有四、如次廣說四十法門故。初亦有十。此發趣中、初捨心也。菩薩請者、千佛所加故。今告言千佛「諦聽」知千佛衆未解了故。捨心三文、章門故、行相故、結成故。言一切捨者、擧章門也。次行相中、謂國土等、一切捨之。無爲無相者、標捨所捨之時、離三輪也。無爲者人空故、無相者法空故。

[Commentary] The second answer has four parts, which are a breakdown of the forty Dharma-gates that are explained in detail below. The first has ten parts within it. Here, in the section on the stages of departure toward the destination, this is the first, that of the mental state of detachment. The request of the bodhisattva is supported by the thousand buddhas. Since he now addresses the thousand buddhas, saying "listen well!" we know that those in the thousand buddha assemblies have not completely understood. The three sentences on mental detachment include the topic heading, the ways of appearing, and the conclusion. The word "all are detached from" adumbrates the opening sentence. Next, among the ways of appearing, such as "countries" and so forth, are all detached from. "Unconditioned, without marks" raises the point that at the time of the relinquishment of that which is relinquished, one is free from the three wheels (of donation). "Unconditioned" refers to the emptiness of person; "without marks" refers to the emptiness of dharmas.

次釋三輪。初施者空。謂卽我人知者見者、十二因緣、假會合成、故能執彼主者、造作之我見者。於彼所緣十二因緣、無合無散。於境無我、故言無合、而有似我、亦言無散。次受者空、謂無受者。以蘊界處、一合空相、無我我所相故。後施物空、假成諸法。若內身等、若外財等、一切之法空。無自之所捨、無彼受故。第三結言、爾時、觀成如境假會、能觀現前。

Next is the explanation of the triply pure donation. First is the emptiness of the donor. This means that in the knowing and seeing of self and person happens because the twelve limbs of dependent arising provisionally combine, making it possible to attach to that subject, and create the view of self. In the twelvefold dependent arising that one is conditioned by, there is neither combination nor dispersal. In the objective realm there is no self, and therefore it says "no combination;" and yet there is a pseudo-self, so it also says "no dispersal." Next is the emptiness of the recipient, which is the meaning of "no recipient." This is because the combinations of the aggregates, elements, and fields have the characteristic of emptiness, and there are no marks of I and Mine. Last is the emptiness of the item donated, which is a provisional formation of dharmas. Whether it is internal, such as the self, or external, such as possession, all are of the dharma of emptiness. There is nothing that is donated by oneself, and nothing that is received by the other. Third is the conclusion. "At this time the observation of names being nothing more than provisional combinations becomes self-evident," means that they are able to see things directly as they are.

b. Mental State of Morality 戒心

若佛子、戒非非戒、無受者。十善戒無師說法。欺盜乃至邪見、無集受者[24]。慈良清直正實正見捨喜等、是十戒體性、制止八倒。一切性離、一道清淨。

My disciples, in the precepts there are [neither precepts nor] no non-[Sutra]

[24] The sutra has 無集者, without 受.

precepts, and no recipient of the precepts.[25] In the ten wholesome precepts there is no teacher expounding the Dharma. From the crimes of deception[26] and stealing up to wrong views, there is no one to accumulate and receive them. Kindness, virtue, purity, straightforwardness, correctness, truth, correct views, detachment, and bliss and so forth—which are the essential nature of the ten precepts, serve to restrain one from falling into the eight inverted views.[27] Free from all natures, the single way is purified.

述曰。第二戒心、戒者擧章。非非戒者、離有無邊、重言非非。何者。無受者故。及十善戒無師說法、謂無能說、寧有所說。受者、授者、及所受戒、不可得故、三輪空也。欺盜乃至邪見、無集受者、明所防惡體空無集。還屬衆緣、無定性故。欺者、蔑中之極、謂害命故。

[Commentary] The second section is on the mental state of the precepts. The passage is opened with the term "precepts." "No non-precepts" indicates freedom from the extremes of existence and non-existence by repeating the

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25 This line seems to be a reduction of that found in the *Mahāyāna Yoga of the Adamantine Ocean, Mañjuśrī with a Thousand Arms and Thousand Bowls: Great King of Tantras* 大乘瑜伽金剛性海曼殊室利千臂千鉢大教王經, which says "For Bodhisattvas who are in the state of mind of observing the precepts, the precepts are neither precepts nor non-precepts, lacking a recipient. In the ten wholesome precepts there is no teacher to expound the Dharma of the precepts nor 'deception' and stealing, the same up to craving, ill-will, and wrong views."「菩薩於持戒心性之中、戒爲非戒非非戒無受者。十善戒無師説法戒及有欺盜乃至一切貪瞋邪見。」(T 1177a.20.0760b28–c2)

26 By context, as well as from the commentary below (where it says 欺 is the greatest harm that can be inflicted on a human being), it seems that 欺 is a scribal error for "killing" 殺. The only place the binome 欺盜 appears in scriptural sources in the entire Taishō canon is in the text cited in the prior note and this one (and then in commentaries on these two works, by repeated citation). If one is listing the objects of the ten precepts, one starts off with killing and stealing 殺盜 and proceeds up to wrong views 邪見.

27 八顚倒: *eight inverted views* The eight upside-down views: non-Buddhists believe in permanence 常, happiness 樂, self 我, and purity 淨. Hīnayāna asserts the opposite: impermanence 無常, no happiness 無樂, no-self 無我, and impurity 無淨. Mahāyāna denies them now, but asserts them in nirvāṇa. Also written 八倒. [Source: DDB]

word "not." Why? Because there is no recipient. Then, "in the ten wholesome precepts there is no teacher expounding the Dharma" means that since there is no expounder, how could anything be expounded? The receiver, imparter, and the precepts that are received are unobtainable, and thus the three wheels are empty. Saying "There is no one to accumulate deception and stealing up to wrong views" clarifies that since the evils that are warded off are essentially empty, there is no accumulation. They are subject to myriad conditions, and lack a definitive nature. "Deception" is an extreme form of looking down on others, and therefore it is said to harm life.[28]

慈良等者、明能防戒體性亦空。一、慈、防殺也。二、良、防盜也。三、淸、防婬也。四、直、防妄也。五、正、防酤酒。六、實、防讚毀。七、正見、防邪見。八、捨、防慳也。九、喜、防瞋也。舊疏云、等言、等取悲、防說過。防十惡時、制止有爲無爲八倒、有無性離、一味淸淨也。

"Kindness, good conscience" and so forth, clarifies that the precepts that are able to ward [off evil] are also empty of their own natures. The first, kindness, prevents killing; the second, good conscience, prevents stealing; the third, purity, prevents lust; the fourth, honesty, prevents false speech; the fifth, uprightness, prevents one from selling liquor; the sixth, substantiality (knowing one's own value), prevents one from engaging in praise and disparagement; the seventh, correct view, prevents one from having mistaken views; the eighth, detachment, prevents one from stinginess; the ninth, happiness, prevents one from being angry. The old commentary says: "The word 'so forth' refers to the grasping to compassion and avoidance of discussing the fault of others." (Not located.) When one avoids the ten evils, and suppresses the eight inverted views of the conditioned and unconditioned, one is free from the nature of existence and non-existence—and tastes the single flavor of purity.

28 This seems to indicate that Daehyeon is well aware of that the word that should be here instead of deception 欺 is "killing" 殺.

c. Mental State of Patience 忍心

若佛子、忍有無相慧體性。一切空空忍、一切處忍。名無生行忍。一切處得名如苦忍。無量行、一一名忍。無受無打、無刀杖瞋心、皆如如。無一一、諦一相、無無相、有無有相、非非心相、緣無緣相。立住動止我人縛解、一切法如、忍相不可得。

[Sutra] My disciples, patience is the essence of the wisdom of the marks of existence and nonexistence. This includes the patience of knowing the emptiness of all emptiness and the patience exercised in all situations. [The patience of all emptiness being empty] is called patience based on the [awareness of] the non-arising of activity. The patience in all situations is called patience of the knowledge that all is suffering. Each of these numberless acts is called patience. With no receiving and no striking, without violent or angry thoughts, all is simply thus; there are no separate existences — just the single mark of the truth, which is the mark of the non-existence of nonexistence, the mark of existence and nonexistence, the mark no non-mind, and the mark of objects and no objects. In standing, staying, going, and stopping, in binding and liberation from self and person, all dharmas are thus, and the marks of patience are unknowable.

述曰。第三忍心、忍者擧章。有無相慧體性者、總標眞俗忍體。次辨行相差別。言空空忍者、緣勝義忍。下此名爲無生行忍。一切處忍者、緣世俗忍、下名此爲一切處、得名如苦忍。徧一切處如俗苦相、而忍解故。得名如苦者、耐怨害等、隨境目故。如是眞俗、無量行相、一一皆名忍者、結也、明眞俗已。

[Commentary] The third section, which is on the mental state of patience, is adumbrated with the word "patience." "Patience is the essence of the wisdom of the marks of existence and nonexistence" is a general pointer to the real and conventional essences of patience. The next is the articulation of the specific distinctions in the ways patience appears. "Patience of the emptiness of emptiness" refers to patience from the ultimate standpoint. After this it is referred to as to the "patience based on the [awareness of]

the non-arising of activity." "Patience in any place" refers to conventional patience, afterwards called the "patience in every situation, which can be called the patience in the knowledge that all is suffering." This is because every situation has the marks of conventional suffering, yet enduring them, one is liberated. "The knowledge that all is suffering" means that one endures being attacked and so forth, seeing these objectively. Each one of these countless defining aspects in the domains of the real and conventional being called "patience" is the conclusion, and so the clarification of the real and conventional concludes.

次明三輪。自空無受、彼空無打、法性空故。無刀杖無瞋心、三輪一味、言皆如如。事事無實、言無一一。諦理無二、言諦一相。理亦實空、名無相。而俗非無、言有無有相。

Next is the explanation of the triply pure donation. The first person is emptied, lacking reception; the second person is emptied, lacking giving; this is due to the emptiness in nature of dharmas. Without any mental state of violence and anger, the triply pure acts are of one taste, and are all said to be "simply thus." Since each affair lacks substantiality, it is said that there is no individual affair. Since truth and principle are not two, it is said that the truth has only one mark. The principle is also truly empty, and is thus called "mark of nonexistence." Yet from the conventional perspective there is no non-existence, and thus the sutra says "mark of existence and nonexistence."

次能所相對門。非非心等、明忍空相。謂能忍心、非都無故、言非非心相。似有緣慮、無實緣故、言緣無緣相。立住等者、空所忍境。能打人等、四威儀中、染淨性空故、言一切法如。旣能所空、忍相不可得。

The next section contrasts subjective and objective. "No non-mind" and so forth, clarifies that patience is marked by emptiness. This means that since the subjectively patient mind is not totally non-existent, it is said that there is the mark of not non-mind. Seemingly existent perceptual objects are brought into thought, but since there are actually no objects, the text

says "marks of objects and no objects." "Standing, staying" and so forth, are the objective realm apprehended through emptiness. As for the person who gives, in the four postures, the qualities of defilement and purity are empty, and therefore it says "all dharmas as they are thus." Since subject and object are already empty, "the marks of patience are unknowable."

d. Mental State of Zeal 進心

若佛子、若四威儀、一切時行、伏空假會法性、登無生山、而見一切有無、如有如無。大地青黄赤白一切入、乃至三寶智性。一切信進道、空無生無作無慧、起空入世諦法。亦無二相、續空心通達、進分善根。

[Sutra] My disciples: If at all times in the four modes of deportment you quell the empty and the nominal and realize the Dharma nature, and ascend the mountain of the unproduced, you see all existents and non-existents as seemingly existent and seemingly non-existent. [You enter through] the universal points of orientation for contemplation, such as the earth, [and the primary colors of] blue, yellow, red, and white, up to the sapience of the three treasures. From all paths of effort based on faith, and from the emptiness of nonarising, nonproduction, and no wisdom, you stir yourself from emptiness and enter into the dharma of the conventional truth. Indeed there are not two aspects [of conventional and ultimate], so the continuance of the empty mind achieves penetration, and you advance to the partial attainment of wholesome roots.

述曰。第四精進心。若四威儀一切時行者、以精進行擧章門也。行住等位、無時不策故。次明行相。伏空假者、伏初二性。空謂徧計、假謂依他。會法性者、會圓成實。伏初事相、會眞理故。空智德聚、名無生山。見有無者、有相名有、無相名無。如龍樹論、「有爲名有、無爲名無。」如有者、世俗似有。如無者、勝義似無。已上總觀一切法也。

[Commentary] The fourth is the mental state of zeal. The passage is opened

up with "If, at all times of activity in the four modes of deportment …" thus raising the matter of the practice of zeal. This is because in the states of going, staying, etc., there is no time when one is not applying oneself. Next is the clarification of its ways of appearing. "Suppressing the empty and the nominal" means that one suppresses the first two modes of cognition. "Empty" refers to universal schematizing (*parikalpita-svabhāva*); "nominal" refers to the other-dependent (*paratantra-svabhāva*). "Apprehending the dharma-nature" means to apprehend the perfectly real (*pariniṣpanna-svabhāva*). Thus, one first quells phenomenal marks and then apprehends the real. The accumulation of virtue through the wisdom knowing emptiness is called the "mountain of the unproduced." As for "seeing the existent and non-existent"—having marks is called existence, marklessness is called non-existence. As Nāgârjuna's treatise says, "The conditioned is called existence; the unconditioned is called nonexistence." "As if existing" means that the conventional seems to exist; "as if not existing" means that the ultimate seems not to exist. The above is a general observation of all dharmas.

大地青黄赤白一切入者、十徧處也。包勝處解脫等、故言乃至。已上別觀其功德門也。三寶智性者、大乘功德門也、以具三寶攝一切法故。明境界已、次明功德。以一切信上昇進道、必三三昧空慧爲門。無生者、無相、相必生故。從勝義觀、趣世俗故、言起空入世諦法。了眞卽俗、言亦無二相。第三結言。續空心通達、進分善根者。所有進道、皆空爲首。故言續前空心、通達而進善根。名進心也。

"Universal points of concentration [such as] the earth, [the primary colors of] blue, yellow, red, and white" refer to the ten universal points of concentration.[29] Since this includes the eight ultimate approaches of

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29 十一切處: The *ten universal* (points of concentration) are ten modes of contemplating the universe from ten aspects, i.e. from the viewpoint of earth 地, water 水, fire 火, wind 風, blue 青, yellow 黃, red 赤, white 白, space 空, and mind 識. For example, when contemplated under the aspect of water, the universe is regarded as in flux and change. [Source: DDB]

liberation,[30] the text says "up to." The above is the specific observation which is the perspective of merit. "Sapience of the three treasures" is the approach of the merit of the Great Vehicle; this is because the three treasures comprehensively include all teachings. Having clarified the objective realm, [the text] next clarifies merit. Using all kinds of faith one ascends to the path of effort, necessarily taking the approach of the three samādhis based on the insight into emptiness. "Unproduced" means to be without marks, since marks are necessarily produced. From the contemplative approach of the ultimate truth one proceeds to the conventional, and thus it says "stirring oneself from emptiness, one enters into the teaching of the conventional truth." Full apprehension of the ultimate is none other than the conventional, which also is expressed as "there are also not two aspects."

Third is the conclusion, stated as "the continually empty mind penetrates, advancing to partial attainment of the wholesome roots." All paths of advancement have emptiness as their point of departure. Therefore it says that one continues in the prior mind of emptiness, penetrating and advancing to the wholesome roots. This is called the mental state of zeal.

e. Mental State of Concentration 定心

若佛子、寂滅無相、無相無量行無量心三昧。凡夫聖人、無不入三昧。體性相應、一切以定力故。我、人、作者、受者、一切縛、見性、是障因緣。散風動心不寂、而滅空空、八倒無緣。假靜慧觀、一切假會念念滅。受一切三界果罪性、皆由定滅、而生一切善。

[Sutra] My disciples, you should be quiescent, markless, in the markless samādhi of immeasurable activity and immeasurable mind. Among worldlings and sages there are none who do not enter [this] samādhi. This is because it is concomitant with their essential nature, and all [practice] using the

30 八解脫: The *eight kinds of liberation* are eight stages of mental concentration. These eight can vary according to the text. See the DDB for representative lists. [Source: DDB]

power of concentration. Self, person, doer, experiencer, all bonds, and seeing of essences—these are the causes and conditions of obstruction. Scattered as by the wind, the mind is agitated and unsettled; yet extinguished by the emptying of emptiness, the eight inverted views[31] have no place to link up. With the meditations of stilling and insight on the nominal, all temporary agglomerations are extinguished from moment to moment. Experiencing their culpability for the effects engendered in the three realms, all disciples rely on the concentration of cessation, and produce all kinds of wholesomeness.

述曰。第五定心。寂滅無相者、擧章門。寂滅散動、照無相故。次行相中、無相無量行三昧者、生空定也。唯有諸行、無實我故。無相無量心三昧者、法空定也。唯有諸識、無實法故。竝趣眞空、總名無相。凡夫聖人、無不入三昧者、八禪定也。彼二類定 得淳熟故。言體性相應、於一切行、以定力故、諸障滅也。

[Commentary] The fifth, the mental state of meditative concentration, opens with "quiescent, markless." This is because the extinction of agitation illuminates marklessness. Next, within its ways of appearing, the "markless samādhi of immeasurable activities" refers to meditation on the emptiness of self. This is because nothing exists but all conditioned factors—there is no true self. The "markless samādhi of innumerable practices" refers to the meditation on the emptiness of dharmas. This is because nothing exists but the various consciousnesses—there are no real dharmas. Both lead to true emptiness, and are together called "no marks." "Among worldlings and sages there none who do not enter [this] samādhi" refers to the eight meditative concentrations. This is because these two kinds of concentrations reach full maturity. "This is because it is concomitant with their essential nature, and all use the power of concentration" refers to the extirpation of hindrances.

31 八倒: *eight inverted views* The eight upside-down views: non-Buddhists believe in permanence 常, happiness 樂, self 我, and purity 淨. Hīnayāna asserts the opposite: impermanence 無常, no happiness 無樂, no-self 無我, and impurity 無淨. Mahāyāna denies them now, but asserts them in *nirvāṇa*. [Source: DDB]

謂我人受者、人執也。一切縛者、餘煩惱也。見性者、且擧法執、攝所知障也、皆是障定因緣。散風動心者、不正思惟。皆心不寂、而滅空空及以八倒、無攀緣也。假靜慧觀者、學觀有情、法假定慧。由此定慧、一切假會、苦諦伏滅。能受三界、罪性集滅。言而生一切善者、道資糧也。

"Self, person, and experiencer" are the attachment to individuality. "All bonds" refers to the remaining afflictions. "Seeing essences" indicates attachment to dharmas, which is included in the cognitive hindrances[32]—all are causes and conditions for the obstruction of concentration. "Scattered as by the wind, the mind is unsettled," refers to incorrect thought. All thoughts are unsettled, yet in the extinguishment by the emptying of emptiness that extends to the eight inverted views[33], there are no objects to clamber upon. In the "meditations of stilling and insight on the nominal" the sentient beings training in meditation stably contemplate nominal character of dharmas. Based on this meditative analysis, all nominal aggregations and the truth of suffering are quelled and extinguished. One is able to accept one's culpability [for one's evil acts in] the three realms, gather it and extirpate it. "Thus producing all kinds of wholesomeness" refers to the gathering of the provisions of the Way.

f. Mental State of Insight 慧心

32 所知障: *cognitive hindrances*. The variety of factors that obscure and distort one's awareness of reality. This is Xuanzang's translation of Skt. *jñeyâvaraṇa*, which had earlier usually been rendered as 智障 in both Yogâcāra and Tathāgatagarbha texts. Also rendered in the *Awakening of Faith* and other works as 智礙. These hindrances to cognition are understood in Yogâcāra to be based on a lack of full penetration into the principle of the emptiness of phenomena ("dharmas"). In everyday terms, it means to be hindered from attaining enlightenment by none other than our own knowledge, our own habituated way of knowing. [Source: DDB]

33 八倒: *eight inverted views*. The eight upside-down views: non-Buddhists believe in permanence 常, happiness 樂, self 我, and purity 淨. Hīnayāna asserts the opposite: impermanence 無常, no happiness 無樂, no-self 無我, and impurity 無淨. Mahāyāna denies them now, but asserts them in *nirvāṇa*. [Source: DDB]

若佛子、空慧非無緣。知體名心、分別一切法。假名主者、與道通同。取果行因、入聖捨凡。滅罪起福、縛解盡是體性功用。一切見、常樂我淨煩惱、慧性不明故。以慧爲首、修不可說觀慧、入中道一諦。其無明障慧、非相非來、非緣非罪、非八倒無生滅。慧光明焰、爲照樂虛。方便轉變神通、以智體性、所爲慧用故。

[Sutra] My disciples, the wisdom of emptiness does not lack objects. The essence of knowing is called mind, which discriminates all dharmas. Provisionally designated as the subject, it passes through the same course. Reaping fruits and cultivating causes, one enters the holy and abandons the mundane. Destroying sins and giving rise to virtue, and liberating from binding; all are the functions of this essence. All views of eternality, joy, self, and purity, and afflictions occur because the essence of wisdom is not clear. With wisdom leading the way, you cultivate the inexplicable observing wisdom, entering into the single truth of the middle way. This nescience obstructs wisdom. Unmarked, it does not come (from a specific place), it is not conditioned, and is not sinful; it is not the eight inversions, and it is without arising and ceasing. The light of wisdom burns brightly, in order to shed light on the vacuity of indulgence. Skillful means, transformation, and supernormal powers are regarded as the functions of wisdom by means of the essence of cognition.

述曰。第六慧心。空慧者、擧第六度。明行相中、非無緣者、標有所依緣也。慧亦無性、依他起故。何爲所依。謂能知體、名之爲心。了別一切法、假名主者、心王性故。與道通同者、與慧相應故。旣住聖胎、當入聖等、盡是慧心體性功用也。一切能執、四倒煩惱、皆由染慧性不明故。

[Commentary] This is the sixth, the mental state of wisdom. "Wisdom of emptiness" refers to the sixth perfection. In the clarification of the ways of appearing, "does not lack objects" indicates the existence of objective bases. Wisdom also has no essence, since it is other-dependent. What is its base? This is the so-called subjectively knowing essence, which is called "mind." Discriminating all dharmas, it is provisionally called "subject" because it

is the essence of the mind-king.[34] The reason it "passes through the same course" is because it is concomitant with wisdom. Having already stayed in the holy womb, it will enter into [subsequent forms of] holy [activity], which are all none other than the function of the essence of this mind of wisdom. All grasping, the four inversions,[35] and affliction are all based on the coloring of the essence of wisdom such that it does not shine.

故對治之、以慧爲首。修不可說 種種聞慧、以爲方便、入於中道一眞諦也。次明障空。謂其無明能障慧者、離衆緣合、無自相故。言非相、不卽緣故。非來非緣、旣無自性故。非罪非八倒、無生滅也。由此慧明、照而樂空、明眞實智已。更智方便、轉變、神通、亦智體性、所爲以慧用故。

Therefore in counteracting these, wisdom is taken as the leader. Cultivating the inexplicable, various kinds of wisdom gained from hearing are taken as skillful means for entering the single truth of the middle way. Next is the clarification of the emptying of the hindrances. This means that the reason nescience is able to obstruct wisdom is because it is free from myriad mergings with conditions and is without its own marks. It is said to be "unmarked" is because it is not identified with objects. "Not coming, unconditioned" means that it actually is without its own nature. Its being "without fault, and without the eight inversions" is because it is without arising and ceasing. Using this illumination of wisdom, one shines it on the vacuity of indulgence, illuminating true cognition. Furthermore, the skillful means of intelligence, transformation, and supernatural powers are regarded as the functions of wisdom by means of the essence of cognition.

34 心王: *mind-king*: the overall cognitive function of one's consciousness, as opposed to the distinctive mental functions which belong to it (called 心所). The basic essence of the mind — the source of cognitive function, the *ālayavijñāna* 阿賴耶識. [Source: DDB]

35 四倒: *four inversions*. The *four inverted views*, which cause one to fall from the true path. The four distorted views in regard to permanence 常, joy 樂, self 我, and purity 淨. (Skt. *viparyāsa-catuṣka*) [Source: DDB]

g. Mental State of Vowing 願心

若佛子、願願大求、一切求。以果行因、故願心連、願心連相續、百劫得佛滅罪。求求至心、無生空一。願觀、觀入定照。無量見縛、以求心故解脱。無量妙行、以求心成。菩提無量功德、以求爲本。初發求心、中間修道。行滿願故、佛果便成。觀一諦中道、非照非界非沒。生見見、非解慧。是願體性、一切行本原。

My disciples, you should vow and vow with great yearning, with total yearning. In order to have results, you cultivate causes; therefore the thoughts of the vow are linked; the thoughts of the vow are linked continuously, and in one hundred kalpas you attain Buddhahood and extirpate your sins. Aspiring with all your heart, nonarising and emptiness are one. Vowing to contemplate, you contemplate, entering concentration and illumination. Because of the yearning mind, one is released from countless bonds of views. Because of your yearning mind, innumerable marvelous practices are brought to their completion. The innumerable merits of bodhi take yearning as their root. You first gives rise to the yearning mind, and in the middle cultivate the way. As your practices complete your vow, your directly attain Buddhahood. In contemplating the middle way of the one truth, there is no illumination, no delimitation, and no extinction. Giving rise to various views is not liberating wisdom. This is the essence of the vow, the origin of all practices.

述曰。第七願心。願願大求、一切求者、擧章門也。雙求二利、故言願願。求斷名大求、求智名一切求。明行相中、以求遠果、修行因故。願心連也、必由願心連相續故。百劫得佛、卽滅罪也、百謂多義。罪卽生死、災患聚故。專注連求法空一相。故言求求至心、於無生空一。一者一相、所謂無相。

[Commentary] The seventh is the mental state of the vow. The passage is opened with “you should vow and vow with great yearning, with total yearning.” In order to have practitioners simultaneously seek two kinds of benefit, he says “vow and vow.” Yearning that is fully determined is called “great yearning;” the yearning cognition is called “all-yearning.” Within the clarification of the ways of appearing, it is by means of yearning for the

distant result that one cultivates causal practices. As for the thoughts of the vow being linked, it must be based on the continual linking of thoughts of the vow. As for the extirpation of sins upon the attainment of Buddhahood after one hundred kalpas, "one hundred" means "many." The "sins" are "saṃsāra"—the accumulation of affliction. One should focus one-pointedly on continually yearning for the single mark of emptiness of dharmas. Therefore it says "yearning with all one's heart, nonarising and emptiness are one." "One," means "one mark," in other words, "markless."

乘願增觀而入定照、則無量見縛、以求願心故得解脫。其能證行、以求心成。由此菩提、無量功德以願爲本。旣成佛已、圓證法界、離有無邊。言觀一諦中道也、萬德相融。能照智分、所照法界、雖無差別、非如二乘灰身滅智、亦言非沒。親圓證已、於後得智、起無量用、言生見見。然不謂言我有所作、言非解慧。結文可解。

Riding one's vow, one intensifies one's contemplation and enters into concentration-illumination; then one attains release from innumerable bonds of views by means of yearning thoughts. The practices that enable realization are completed by means of the mental state of yearning. Based on this bodhi, innumerable merits have the vow as their root. Having become Buddha, one fully witnesses the Dharma realm and is freed from the extremes of existence and non-existence. "Observing the single truth of the middle way" means that myriad virtues interpenetrate. Although the illuminating cognition and the illuminated Dharma realm are not separate, they are not like the extinction of body and mind seen in the practices of the two vehicles—thus it says "not extinguished." After having intimate and complete realization, the subsequently attained wisdom functions in innumerable ways, producing various views. Yet one cannot say "I have created something," and thus the words "not liberating wisdom." The concluding phrase is readily understandable.

h. Mental State of Guarding 護心

若佛子、護三寶、護一切行功德、使外道八倒惡邪見、不嬈正信。滅我縛、見縛無生、照達二諦、觀心現前。以護根本、無相護、護空無作無相。以心慧連、慧連入無生。空道智道、皆明光明光。護觀入空、假分分、幻化幻化所起、如無如無。法體集散不可護、觀法亦爾。

[Sutra] My disciples, you should guard the three jewels, guard the merit of all practices, and prevent the eight inversions and the mistaken views of non-Buddhists from disturbing true faith. When you extinguish the bonds of self, the bonds of views do not come into being. Penetratingly illuminating the two truths, you observe the mind directly. By guarding the roots, and by markless guarding, you guard emptiness, wishlessness, and signlessness. Using wisdom-based thoughts in a linked chain, the linked wisdom-based thoughts lead you into the state of non-production; the path of emptiness and the path of cognition are each brightly illuminated. Guarding the contemplation and entering into emptiness, you nominally distinguish things, and that which is produced by illusion after illusion is as if non-existent, as if non-existent. The aggregation and dispersal of dharmic essences cannot be guarded, and so it is with the observation of dharmas.

述曰。第八護心之中、護三寶、護一切行功德者、擧章門也。以護所依及自行故。次明行相。初護外道、不令嬈正信者、護三寶也。以無相行、伏倒心故。滅我縛見縛無生等者、護自行也。伏煩惱障、言滅我縛。伏所知障、言見縛無生。

[Commentary] In the eighth, the phrase "guarding the three treasures, guarding the merits of all practices" signals the opening of the passage. This indicates that one protects that which is relied upon as well as one's own practices. This is followed by an elucidation of their ways of appearing. First, guarding against non-Buddhist [theories], one prevents them from disturbing one's correct faith, which is the guarding of the three treasures. This is because one uses markless practices to quell deluded thoughts. "Extinguishing the bonds of self, the bonds of views do not come into being" and so forth is guarding one's own practices. Quelling the afflictive

hindrances[36] is called "extirpating the bond of self." Quelling the cognitive hindrances is called "preventing the bonds of views from arising."

以何行相如此護耶。謂護根本三寶、以無相行護。護自三空門、以心慧連慧連等也。二空相資故、言慧連慧連。如是相連入無生者、止道觀道、則明光明光、以伏二障。無罣礙故、如是護觀、入於空境。俗假相別、故言分分。似我似法、妄識中似有、故言幻化幻化所起。俗相性空、空智中似無、故言如無如無。以下結云緣合所起、言法體集、還屬衆緣、言法體散。無定自性、言不可護。如所觀理、能觀亦爾。

How do these ways of appearing function in guarding? This means that one guards the basis in the form of the three treasures by markless practices, and that one guards one's own three approaches to emptiness by means of unbroken linkage of wisdom-based thoughts. Since the two kinds of emptiness support each other, it is called the linking of wisdom-based thoughts. "Linked wisdom-based thoughts lead you into the state of non-production" means that the path of calm abiding and the path of analytical meditation continually illuminate each other in order to quell the two hindrances. Being unhindered, this guarding of analytical meditation penetrates the emptiness of objects. Since, from a conventional/nominal approach there are distinctions, the text says "distinguish things." Seeming self and seeming dharmas seem to appear within the deluded consciousness; therefore it says "that which is produced by illusion after illusion." Marks of the conventional are empty of nature, and thus from the perspective of the insight of emptiness they seem to be non-existent, and thus the text says "as-

36 煩惱障: *afflictive hindrances*; the destructive afflictions of nescience, anger, jealousy, and so forth that prevent the attainment of mental peace and balance. In Mahāyāna schools such as Yogâcāra the afflictive hindrances are postulated in contrast to the "cognitive hindrances" 所知障, with the former being seen as removable by the moral and meditative practices of arhats and pratyekabuddhas and the latter needing treatment through the compassion and wisdom in regard to emptiness, possessed by bodhisattvas. For more detail, see the entry in the DDB on the "two hindrances" 二障. [Source: DDB]

if non-existent, as if non-existent." This is followed by the conclusion, which says that production by the confluence of conditions is called the aggregation of dharmic essences, while the return to the myriad conditions is called the dispersal of dharmic essences. The indeterminate self-nature is said to be "unguardable." As it is with the principle that is contemplated, so it is with the contemplation.

i. Mental State of Joy 喜心

若佛子、見他人得樂、常生喜悅。及一切物、假空照寂、而不入有爲、不無寂然。大樂無合、有受而化、有法而見。玄假法性平等。一觀心心行。多聞一切佛行功德。無相喜智心心生念而靜照。樂心緣一切法。

[Sutra] My disciples, you should always take joy in the happiness of others. Extending to all things, you illuminate quiescently through the nominal and the empty, yet you do not enter into the conditioned, and you experience no lack of quiescence. Greatly joyous without being joined to anything, you experience sensation and are changed; you possess dharmas and see. The profound and the nominal are equal in the Dharma nature. With singular focus you observe the mind and its functions, and you hear much about the merits of all Buddha practices. Markless joyful sapience is produced from each thought, yet quiescently illuminates. The joyous mind connects to all dharmas.

述曰。第九喜心、見他人得樂、常生喜悅者、舉章門也。及一切下、明行相也。假謂依他、空謂徧計。徧伏二相、言及一切。二相不現、名爲照寂。不見初二性、言不入有爲。眞如影現、言不無寂然。內證樂中、境智俱空、故言大樂無合。般若雖證空、大悲猶化物、攀緣有境。故言有受而化、有法而見也。

[Commentary] The ninth stage, the mental state of joy, opens up with the phrase, "you should always take joy in the happiness of others." Its ways of appearing are elaborated from "all [beings]." "Nominal" 假 refers to [the nature of] other-dependence (*paratantra-svabhāva*); empty 空 refers to

pervasive discrimination (*parikalpita-svabhāva*). The pervasive quelling of these two marks is called "extending to all." The non-appearance of these two marks is called "luminous quiescence." Not seeing the first two natures is called "not entering the conditioned." Thusness clearly appearing is called "no lack of quiescence." Within the internal realization of happiness, objects and their cognition are both empty, and therefore the words "great happiness has nothing to meet." Even though with *prajñā* one realizes emptiness, with great compassion one still teaches sentient beings, encountering the objects of cognition. Thus the phrase "you experience sensation and are changed; you possess dharmas and see."

玄假法性等者、見二諦性平等。一觀心心中行也、玄者勝義、假者世俗、般若大悲而相融故。多聞一切佛行功德等者、多聞果德及因行德。普以無相隨喜之智、連生正念而專照也。旣一無生、佛卽我故。以下結云樂心緣一切法者、離嫉妒等喜悅緣故。

"The profound and the nominal are equal in the Dharma nature" means to see that in essence, the two truths are equal. As for "The single observation of mind and its functions," "profound" 玄 refers to the ultimate truth; "nominal" 假 refers to the conventional, as *prajñā* and great compassion are interfused. "They hear much about the merits of all Buddha practices" means that they hear much regarding the merits of the results and the merits of the causal practices. Universally, by means of the sapience of markless delight, they continually give rise to correct thoughts and focused illumination. Being already one and unarisen, Buddha and I are the same. After this is the conclusion, expressed in the phrase, "the joyous mind connects with all dharmas" which means that free from envy and so forth, one is joyously connected.

j. Summit Mental State 頂心

若佛子、是人最上智、滅無我輪見疑身、一切瞋等如頂。觀連觀連如頂。法界中因果如如一道、最勝上如頂、如人頂。非非身見、六十二見、五衆生滅、神我主

人動轉屈伸、無受無行可捉縛者。是人爾時、入內空直道。心心衆生、不見緣、不見非緣、住頂三昧寂滅定、發行趣道。性實我人常見八倒生、緣不二法門、不受八難、幻化果畢竟不受。唯一衆生、去來坐立、修行滅罪、除十惡、生十善。入道正人正智正行。菩薩達觀現前、不受六道果。必不退佛種性中、生生入佛家、不離正信。上十天光品、廣說。

[Sutra] My disciples, the supreme wisdom of this person, which utterly extinguishes self and transmigration, views, doubts regarding entities,[37] and all forms of ill will and so forth is summit-like. Continual contemplation is summit-like. Within the realm of cognitive experience, cause and effect being the same one path is the most excellent summit-likeness. It is like the top of one's head. Views that are not nonreifying,[38] the sixty-two views, the arising and ceasing of the five clusters; the soul, the subject, are in continual motion, contracting and expanding, without sensation and without karmic formation, without arresting and binding. At this time, this person enters into the direct path of emptiness. Sentient beings in each thought see neither conditions nor non-conditions. Abiding in the summit samādhi of perfect cessation of thought, they start to practice and aim for the Way. When views of essence, self, and permanence, as well as the eight inversions appear, by connecting to the approach of non-duality, one does not experience the eight difficult circumstances[39] and finally does not experience the effects of illusion. There is only one sentient being who, whether, going, coming, sitting, or standing, practices and extirpates sins, who removes the ten evils, and produces the ten kinds of wholesomeness. Entering the way as a correct person, with correct

37 By context here taking 身 as referring to 有身見—*satkāya-dṛṣṭi*.

38 Thus, *satkāya-dṛṣṭi*.

39 八難: *eight difficult* (circumstances) Eight circumstances in which it is difficult to see the Buddha or hear his teaching:(1) the condition of a hell-being 地獄難; (2) hungry ghost 餓鬼難; (3) animal 畜生難; (4) in the long-life heavens (where life is long and easy) 長壽天難; (5) in *Uttarakuru* (the northern continent where all is pleasant) 邊地之鬱單越難; (6) as deaf, blind or dumb 盲聾瘖瘂; (7) as a worldly philosopher 世智辯聰難; (8) in the intermediate time between the life of a Buddha and his successor 生在佛前佛後難. [Source: DDB]

cognition, doing correct behavior, the bodhisattvas penetratingly observe that which is before them, and do not undergo rebirth in the six destinies as a karmic fruit. They will definitely not fall away from the Buddha's lineage, and will enter the Buddha's family in every rebirth, never departing from correct faith. This is explained in detail in the above Chapter on the Ten Celestial Illuminations.

述曰。第十頂心。是人最上智者、擧章門也。次釋名義、前九心上、三義如頂。一滅障如頂。言我輪者、執我爲首、輪迴煩惱。利見疑身、及以鈍品瞋等煩惱、皆滅無故、勝如頂也。二智勝如頂、最上智連如頂故。三境勝如頂。周徧法界、因果圓融、如如一道、最如頂故。如人頂者、總喩上三也。

[Commentary] The tenth stage, that of the summit mental state, opens up with the phrase "the supreme wisdom of this person." Next is an explanation of terminology. Being above the prior nine states of mind, there are three connotations of "summit-like." The first is the summit-likeness of extinguishing hindrances. The words "self" and "transmigration" mean that with attachment to self at the head there is transmigration and affliction.[40] The subtle views and doubts regarding entities, along with the gross afflictions such as ill will, are all extinguished into nothingness; this is superior summit-likeness. Second is the summit-likeness of the excellence of cognition and the summit-likeness of the continuity of the most excellent cognition. Third is the summit-likeness of the excellence of the objective realm. Everywhere in the experiential realm cause and effect are interfused, unified in a single path, which is the greatest summit-likeness. "Like the top of one's head" is a general metaphor for the above three.

次明行相。不同身見六十二見、簡二類見、故言非非。五衆卽五蘊也。於蘊剎那剎那生滅、謬執神我體常流轉。觀識蘊空也、多計識蘊爲我相故。無受者、觀受

[40] A reference to the phrase defining the afflictive hindrances found in the *Fodijing lun*, *Cheng weishi lun*, *Ijangui*, etc. See, for example, T 1585.31.48c6–8

蘊空。無行可捉縛者、觀餘三蘊空也。行卽行蘊。無可捉者、色蘊空故。無可縛者、想蘊空故。妄想縛本故。

Next is the clarification of its way of appearing. The reifying view (*satkāya-dṛṣṭi*) and the sixty views are not the same, and thus they are summarized as two kinds of views. Hence the text says "Not non-." "Five clusters" 五衆 means the five aggregates 五蘊. Within the aggregates that arise and cease every moment, one attaches to a soul, an essence that continually reincarnates. Analysis of consciousness and the aggregates as being empty is carried out because of the proliferation of the imaginings of consciousness and the aggregates as having the marks of self. "Without sensation" means that one analyzes the aggregate of sensation to be empty. "[Without] karmic formation to bind one" means that one analyzes the other three aggregates to be empty. "Karmic formation" refers to the aggregate of karmic formation. "Nothing to arrest" means that the aggregate of form is empty. "Nothing that can bind" means that the aggregate of conceptualization is empty. This is because deluded conceptualization is the root of binding.

如契經云、「識如幻化、乃至色如聚沫。」言入內空直道者、卽入內門純一味道。上明般若、次明大悲。刹那刹那、於諸衆生、不見有緣、不見非緣。恆以無緣大悲攀緣。住頂三昧寂滅定、亦發加行、於趣證道。爾時、設有性實我人常見八倒生者、則緣不二法門。

As a sutra says: "Consciousness is like an illusion; form is like foam"[41] The words "enters into the direct path of emptiness" mean that one enters into the inner gate of the path of the pure, single taste. First *prajñā* is clarified, and then great compassion. In each moment in regard to all sentient beings, one does not see objects, and one does not see non-objects. Always using objectless great compassion, one encounters objects. "Abiding in the summit samādhi of perfect cessation of thought," one also initiates applied practices and proceeds toward the realization of the Way. At this point, if one falls

41 Found in many sutras, e.g. T 187.3.613a18–20.

prey to views of essence, self, permanence, and the eight inversions, then he [should] apply the contemplation of non-duality.

性實見者、法執也。我人見者、生執也。由此不受八難者、三途等也。幻化果畢竟不受者、道分善根、不造生死引業故。同體大悲、離我無化。故言唯一衆生。四威儀中、滅惡生善。言入道者總句、餘三別句。滿十解位、名爲正人。立福智資糧、名正智正行。行卽福也。下總結言。菩薩達觀現前故、不受六道果、必不退於佛種姓中也。以背流轉、向還滅故。生生入佛家者、十住毘婆沙云、"以眞如爲佛家。" 相應解成、故言入也。十天光品者、指上品也。

"View of essence" refers to attachment to dharmas; "view of person" refers to attachment to sentient-beinghood. Here, "not experiencing the eight difficult circumstances" is a reference to the three unfortunate destinies and so forth. The reason why "In the end, they don't experience the effects of illusion," is that the wholesome roots in the enlightened portion of the path do not produce the directive karma that draws them into cyclic existence. [In] the great compassion based on sameness in essence, apart from the self, there is no one to teach. Therefore the text says "only one sentient being." In the midst of the four postures one extirpates evil and produces goodness. The words "enters the way" are a general term, and the next three are specific terms. The ten stages of propensity being complete is called "correct person." Establishing oneself in accumulated merit and wisdom, is called "correct wisdom and correct practices."—"Practice" is the same as "merit." The following words constitute the general conclusion. Since "the bodhisattvas penetratingly observe that which is before them," "they do not undergo rebirth in the six destinies as a karmic fruit," and they definitely do not retrogress from their position in the family of the Buddha. This is because they go against the flow of saṃsāra, and orient themselves toward returning to extinction. As for the words "enter the Buddha's family in every rebirth," the *Daśabhūmika-vibhāṣā* says: "Take thusness as the family of the Buddha."[42] Since they are

[42] The term "family of the Buddha" 佛家 is used extensively in the *Daśabhūmika-vibhāṣā*, but this phrase was not found there.

fully attuned to liberation, it says "enter." The "Chapter on the Ten Celestial Illuminations" is a reference to a previous chapter.

ii. Ten Nourishing Mental States 十長養心

a. Mental State of Kindness 慈心

盧舍那佛言。千佛諦聽。汝先問長養十心者。若佛子常行慈心生樂因已、於無我智中、樂相應觀入法。受想行識色等大法中、無生無住無滅、如幻如化。如如無二故、一切修行成法輪、化被一切、能生正信、不由魔教。亦能使一切衆生得慈樂果。非實非善惡果。解空體性三昧。

[Sutra] Vairocana Buddha said: "Thousand Buddhas, listen well! You previously inquired regarding the ten nurturing mental states. My disciples, you should always maintain an attitude of kindness, having already produced the causes of joy, then in the state of the insight into selflessness, they enter dharmas by contemplation associated with joy. Such major dharmas as sensation, perception, karmic formation, consciousness, and form, have no arising, no abiding, and no cessation—they are illusory, like phantasms. Since reality is not two, all practices complete the wheel of the Dharma; you transform all [sentient beings] such that they are able to give rise to correct faith, and avoid evil teachings. You are also able to make all sentient beings attain the fruition of kindness and joy, which is neither substantial nor the result of wholesome or unwholesome activities. [This is] the samādhi that understands the emptiness of essences."

述曰。第二十長養中、牒問可知。此初慈心中、常行慈心生樂因已者、擧章門也。慈與樂故、此無緣慈。慈行旣成、自亦樂俱。入所緣法、謂卽五蘊大眞法中。空蘊三相、如幻如化、眞如無二故。則堪當成聖道法輪。言化被已下、教他生信大悲門故。言非實者、謂所利益、信心空故。非善惡果者、謂所安樂、樂果空故。言解空體性三昧者、結慈行成也。

[Commentary] In the second set of stages, that of the ten nurturing mental states, the point of the question is obvious. The discussion of this first mental state, that of kindness, is adumbrated by the words "always maintain an attitude of kindness, having already produced the causes of joy." Since kindness is concomitant with joy, this is unconditional kindness. The practice of kindness is already consummated, and so joy is automatically included. Entering into objective dharmas (phenomena) means that one enters into the major real dharmas of the five aggregates. The emptiness of the aggregates has three aspects: being illusory, being like a phantasm, and non-dual thusness. Thus you are equal to the task of completing the holy way and the wheel of the Dharma. As for the words from "you transform": teaching others to give rise to faith is the approach of great kindness. The words "not substantial" refer to the benefits they gain—since the mental state of faith is empty. "Nor the result of wholesome or unwholesome activities" means that the joyful effects that one experiences are empty. The words "the samādhi that understands the emptiness of essences" conclude the completion of the practice of kindness.

b. Mental State of Pity 悲心

若佛子、以悲空、空無相。悲緣行道、自滅一切苦。於一切衆生無量苦中生智、不殺生緣、不殺法緣、不著我緣故。常行不殺、不盜、不婬、而一[43]衆生不惱。發菩提心者、於空見一切法如實相、種性行中生道智心。於六親六惡親惡三品中、與上樂智、上惡緣中、九品得樂。果空現時、自身他一切衆生平等、一樂起大悲。

[Sutra] My disciples, take pity as empty—empty and without marks. With pity as condition, practice the Way, automatically extinguishing all suffering. In the midst of the innumerable sufferings of sentient beings you produce wisdom, not killing based on the [compassion of] the awareness of the suffering of sentient beings, not killing based on the [compassion of]

43 In his commentary below Daehyeon seems to think 切 is missing here.

awareness of the true nature of phenomena, and not killing based on the [compassion of] non-attachment to self. If you always abstain from killing, stealing and lust, all sentient being(s) will be unafflicted. With the arousal of the determination for enlightenment, in emptiness one sees the true characteristics of all dharmas. In the midst of the practices at the [stage of] seed-nature one gives rise to the mental state of awareness of the Way. In the midst of the six intimacies,[44] the six negative intimacies, and the three grades of evil, together with superior bliss and wisdom, within the virulence of the evil conditions, there are the nine grades of attaining bliss. When the emptiness of the effects become clear, one's own self is equal to all other sentient beings, and in one instant of bliss one gives rise to great pity.

述曰。第二悲心中、以悲空空無相者、擧章門也。有性空故言空。空亦空故、言空無相。次明行相。悲緣行道自滅一切苦者、標句也。緣謂攀緣、如下有情緣等三故。如何滅苦。先於衆生苦中生智。生何等智。謂有三種、一有情緣、如經、不殺生緣故。二法緣悲、如經、不殺法緣故。三無緣慈悲悲、如經、不著我緣故。

[Commentary] The second stage, that of the mental state of pity, is opened up by the line "take pity as empty—empty and without marks." Since it is empty of nature, it is said to be empty. Since emptiness is also empty, it is called "empty and without marks." Next is the elucidation of its ways of appearing. "With pity as condition, practice the way, automatically extinguishing all suffering" is a topical heading. "Conditions" 緣 means "encountering cognized objects" 攀緣, as in the three following cases of sentient beings as object (of compassion). How does one extinguish suffering? First, in the midst of the suffering of sentient beings, one gives rise to awareness. What kind of awareness is produced? Here, three kinds are given. One is the awareness of sentient beings, which is where the sutra says "not killing based on the

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44 六親: *six kinds of blood relations*, for which there are various definitions. One representative set is that of father, mother, older siblings, younger siblings, wife, children (父, 母, 兄, 弟, 妻, 子) [Source: DDB]

[compassion of] the awareness of the suffering of sentient beings." The second is the awareness of dharmas, which is expressed in the sutra as "not killing based on the [compassion of] awareness of the true nature of phenomena." Third is the pity of the unconditional great compassion, expressed here in the sutra as "[compassion of] non-attachment to self."

> 由此於一切衆生不惱也、次明行相。夫發大悲心者、於空性中見一切法如實性、若失壞空性 則失一切大乘故。種性行中生道智心者、出斯位行也。如仁王云、「銀輪三天性種性故。」父等六善、於我爲親、翻彼六惡、於我爲惡。彼二各有上中下品。欲與上樂而拔苦也、且上品惡。隨器各得九品樂者、卽觀果空、欲與上樂。而九品別樂、還屬器、無自性故、樂果空相。慈心中現、以一樂行、引起大悲也。

From here, "all sentient beings are unafflicted" there follows the exposition of its ways of appearing. Now, as for "the arousal of the determination for enlightenment, in emptiness one sees the true characteristics of all dharmas" this means that if you lose sight of emptiness, then you have also lost everything connected with the Great Vehicle. "In the midst of the practices at the [stage of] seed-nature, one gives rise to the mental state of awareness of the way" introduces the practices of this stage. As the *Sutra for Human Kings* says: "It is the innate proclivity of the three heavens of the silver wheel." (T 245.8.827b16) The six good [intimate relationships] with father and so forth, are intimacies of the self. The opposite of these is called the "six evils" since their effect on the self is bad. Each of these two is distinguished into greater, middling, and lesser qualities. So if you want to reach to the greatest level of bliss and remove the commensurate level of suffering, you must deal with the greatest level of evil. As for each person attaining to the nine levels of bliss according to his capacity, contemplating the effects as being empty is to desire the greatest bliss. Yet regarding the distinction of nine levels of bliss according to the capacity of the person: since there is no self-nature, the effects of bliss are empty of marks. Manifested within the mind of pity, by means of one blissful practice, one brings about the arousal of great pity.

c. Mental State of Joy 喜心

若佛子、悅喜無生心時、種性體相道智、空空喜心。不著我所、出沒三世、因果無集、一切有入空。觀行成、等喜一切衆生。起空入道、捨惡知識、求善知識。示我好道、使諸衆生入佛法家。法中常起歡喜、入法位中、復是諸衆生、入正信捨邪見。背六道苦故喜。

[Sutra] My disciples, when you are enjoying the state of the nonproduction of thoughts, the awareness of the path of the essence of the aspects of basic proclivity (for Buddhahood) is the joyous mind of emptied emptiness. Unattached to I and Mine, one emerges and disappears in the three divisions of time without accumulating causes and effects, and all existent things enter emptiness. The practice of contemplation is complete, and one gives joy to all sentient beings. Giving rise to emptiness and entering the way, one abandons unwholesome comrades and seeks wholesome comrades. Showing my favorite way, I make all sentient beings enter the family of the Buddhadharma. Within the Dharma one always gives rise to joy, and within this Dharma-stage, once again these sentient beings enter into correct faith and abandon mistaken views. They go against the course of the suffering in the six destinies, and therefore they are joyful.

述曰。第三喜中、喜悅無生心時者、擧章門也。喜心觀空、名無生心。種性體相道智者、位體相也。自他空故、名爲空空。猶隨喜他、名爲喜心。此有二種。一者性空、不著我及所故。二者法空、達流轉無集故。出沒卽流轉義。諸緣所起、還屬衆緣、無一定相。故言無集。

[Commentary] The third stage, the mental state of joy, opens up with the phrase "When you are enjoying the state of the nonproduction of thoughts." The joyful mind, contemplating emptiness is called the state of not producing thoughts. "The awareness of the path of the essence of the aspects of basic proclivity" is the essence and characteristics of this stage. Since self and other are empty, this is called "emptied emptiness." Simply responding with joy for others is called "joyous mind." Here there are two kinds: the first is the

emptiness of nature, wherein one is not attached to I or Mine. The second is emptiness of dharmas, whereby one passes through transmigration without accumulating [karma]. "Emerging and disappearing" means transmigration. That which is produced by conditions is based in those myriad conditions, lacking a single set characteristic. Thus the words "no accumulation."

爾時、一切萬有入空卽觀行成。以同體之喜、等喜一切。起此空觀、入有相道、遠邪近正。正謂示我好道、及使衆生入佛法家。得法在懷、行體怡悅。故言法中常起歡喜、自入法位、復於他入正中隨喜也。

The entry of all things into emptiness at this time constitutes the completion of the practice of contemplation (*vipaśyanā*). Joyful at one's sameness [with all beings] in essence, one extends this joy to all. Initiating this contemplation of emptiness, one enters into the path of marks, distancing oneself from the erroneous, and becoming intimate with the correct. "Correct" implies "showing my [the Buddha's] favorite way" and "making sentient beings enter the family of the Buddha dharma." Attaining the Dharma, one cherishes it in one's bosom, one's practicing form is joyous. Hence the words "Within the Dharma one always gives rise to joy, and within this Dharma-stage." Again, they are further joyful to see others enter into the correct way.

d. Mental State of Detachment 捨心

若佛子、常生捨心。無造無相空法、中如虛空。於善惡有見無見罪福、二中平等一照。非人非我所心、而自他體性、不可得爲大捨、及自身肉手足男女國城。如幻化水流燈焰、一切捨。而無生心、常修其捨。

[Sutra] My disciples, you should always give rise to the mental state of detachment. Non-creation, marklessness, and the emptiness of dharmas are like empty space. The pairs of good and evil, having views and not having views, sinfulness and blessedness are equalized in a singular illumination. It is the mental state of great detachment of neither person, nor I and Mine,

yet in which self and other are the same in essence, extending to one's own bodily flesh, hands and feet, male and female, states and cities. Like phantoms, flowing rivers, and burning lamps, all are let go of. Yet without giving rise to thought, you constantly cultivate this detachment.

述曰。第四捨心中、常生捨心者、擧章門也。無造無相空法中、三空門也。如虛空者、喩於三空無障礙行。於善等中、法空人空爲大捨。捨謂治染、且顯治貪。幻等如次、喩虛流轉及刹那滅。無生心者、捨心空故。雖空恆進、言常修捨。

[Commentary] In the fourth stage, that of the mental state of detachment, the words "continually give rise to the mental state of detachment" mark the opening of the section. "Non-creation, marklessness, and the emptiness of dharmas" refers to three aspects of emptiness. "Like empty space" is a simile for the unobstructed activity within the three kinds of emptiness. Within the pairs of "good" and so forth, emptiness of dharmas and emptiness of person are none other than great detachment. "Detachment" means quelling afflictions, and also expresses the quelling of craving. "Phantoms" and the following are metaphors for the voidness of transmigration and moment-to-moment cessation. "Without giving rise to thought" is said because the mental state of abandonment is empty. Yet even though empty, one continually applies effort, hence the words "continually practices detachment."

e. Mental State of Giving 施心

若佛子、能以施心、被一切衆生。身施、口施、意施、財施、法施、教導一切衆生。內身外身、國城男女田宅、皆如如相、乃至無念財物、受者、施者。亦內亦外、無合無散、無心行化。達理達施、一切相現在行。

[Sutra] My disciples, in the mental state of giving you are able to provide things to all sentient beings. Through bodily giving, verbal giving, mental giving, giving of possessions and giving of the Dharma, you guide all sentient beings. Within the family and without, states, cities, male, female, farmlands

and housing, all are marked by thusness, up to the non-awareness of the object donated, recipient, or donor. There is gathering and scattering neither internally or externally, and no thought that you are teaching others. Penetrating the principle and penetratingly giving, all marks are readily apparent.

述曰。第五施心中、能以施心、被一切衆生者、擧章門也。無心行化者、無執著故。達理達施者、了眞俗性。言一切相現在行者、施行成就也。

[Commentary] The fifth section, that of the mental state of giving, opens up with the phrase "in the mental state of giving you are able to provide things to all sentient beings." The reason why there is "no thought of teaching others" is because you lack any attachment. "Penetrating the principle and penetratingly giving," indicates full apprehension of the natures of the real and conventional. The reason "all marks are readily apparent" is because the practice of giving has been fully achieved.

f. Mental State of Caring Speech 愛語心

若佛子、入體性愛語三昧、第一義諦法語義。一切實言、皆順一語言、調和一切衆生心、無瞋無諍。一切法空智、無緣常生愛心。行順佛意、亦順一切他人。以聖法語、教諸衆生、常行如心、發起善根。

[Sutra] My disciples, you should enter into the samādhi of essential caring speech—the meaning of the Dharma speech of the cardinal truth. All true speech without exception accords with one spoken word, which soothes the minds of all sentient beings, such that they are free from both anger and strife. The cognition of the emptiness of all dharmas unconditionally gives rise to the mental state of gentle caring. Your actions accord with the Buddha's intention and you also accord with all other beings. Using the speech of the holy Dharma, you teach all sentient beings, continually applying the mind of thusness, giving rise to wholesome roots.

述曰。第六愛語心中、入體性愛語三昧者、擧章門也。體性者眞性也。麤語輭語、皆趣勝義、可愛樂故、名愛語也。實諦之中、法語之義、實語之言、皆順純淨一語之門、能調一切、乃至無諍。發語之智、法空無緣、而生恩愛之心。下總結言。常行如心、發起善根者、稱眞心也。

[Commentary] The sixth stage, that of the mental state of caring speech, is opened up with the phrase "enter into the samādhi of essential caring speech." "Essential" 體性 means "true" 眞性. Both rough speech and gentle speech tend toward the cardinal truth; because this speech is loving, it is called caring speech. Within the truth, the meanings of Dharma-words and words of truth all accord with the approach of the pure, single word which is able to soothe all beings, until there is no strife among them. The wisdom that generates this utterance knows the emptiness of dharmas and is without conditions, and yet it gives rise to the mental state of caring. The words below summarize the point. "continually applying the mind of thusness, giving rise to wholesome roots" is a reference to the true mind.

g. Mental State of Beneficence 利益心

若佛子、利益心時、以實智體性、廣行智道、集一切明焰法門、集觀行七財。前人得利益故、受身命而入利益三昧、現一切身、一切口、一切意、而震動大世界。一切所爲所作、他人入法種、空種、道種中、得益得樂果。現形六道、無量苦惱之事、不以爲患、但益人爲利。

[Sutra] My disciples, you should give rise to beneficent states of mind, using the essence of true cognition to broadly practice the path of wisdom, gathering all brightly shining Dharma teachings, gathering the seven assets[45]

45 七聖財: the seven holy assets (Skt. *saptāryadhāna*); lists vary slightly according to the source, with a representative list being: (1) faith 信財) (2) moral discipline 戒財 (3) conscience 慚財) (4) shame 愧財; (5) hearing instruction, learning 聞財; (6) charity 施 (used interchangeably with detachment 捨; 捨財) (7) wisdom 慧財. [Source: DDB]

for the practice of contemplation. Since those immediately before you have received benefit, you should receive [this benefit] body and life and enter the beneficent samādhi, displaying all bodily [actions], all verbal [actions], and all thoughts, and thereby move the great world into activity. In all of your activities and functions, others who enter in the Dharma seed, the emptiness seed, and the path seed, obtain benefit and obtain the effects of bliss. Taking form in the six destinies, undergoing innumerable sufferings, don't take these as painful; instead, take them simply as a chance to help others.

述曰。第七利行心也。利益心時者、擧章門也。實智體性者、所緣眞如也。廣行智道者、能緣智慧也。集一切明焰法門者、集智資糧故。集觀行七財者、集福資糧故。用之益人、言前人得利。時還益己法身慧命、言益受身命。言一切意者、作用多故、皆令他人、次第行成也。言法種者、習種行成故。空種者、性種行成故。道種者、道種行成故。皆生佛果、故言種也。令他人入此三十心中。次云得益者、證地上際行故。得樂果者、得佛後際果也。形居六道、處苦甘心。下結意者、但益他人、爲己利故。

[Commentary] The seventh stage, that of the mental state of beneficent activities, opens up with the phrase "when you give rise to beneficent states of mind" The "essence of true cognition" takes thusness as its object. "Broadly walk on the path of wisdom" refers to wisdom as knowing subject. "gathering all brightly shining Dharma teachings" refers to the accumulation of the stock of wisdom. "gathering the seven assets for the practice of contemplation" refers to the accumulation of the stock of merit. The usage of these to benefit people is expressed as "those immediately before you have received benefit." Their occasionally returning their own benefit to the Dharma body, intelligence, and life is expressed as "receiving this merit in body and life." As for the words "[display all bodily actions, all verbal actions, and] all thoughts" — the sheer number of their activities causes others to gradually consummate their practices. "Dharma seed" refers to the consummation of practices seeded by cultivation. "Emptiness seed" refers to the consummation of practice seeded by one's innate nature. "Path seed" refers to the consummation of practices seeded by the Path. Because all give

birth to the Buddha fruition, they are called "seeds." They cause others to enter into these thirty mental states. Next, when it says "obtain benefit;" this is because they realize the state of practice above the grounds. "Obtaining the effects of bliss," means that they obtain the state of fruition that comes after Buddhahood. Taking form and living within the six destinies, they abide in mental states of pain and pleasure. In conclusion, their bringing benefit to others is also beneficial to themselves.

h. Mental State of Sameness 同心

若佛子、以道性智、同空無生法中。以無我智、同生無二。空同原境。諸法如相、常生常住常滅。世法相續、流轉無量、而能現無量形身色心等業、入諸六道、一切事同。空同無生、我同無物、而分身散形故、入同法三昧。

[Sutra] My disciples, you should take the wisdom of the essence of the Way to be the same as the emptiness within the nonarising of dharmas. You should take the wisdom of no-self to be the same as production without duality. Emptiness is the same as the original object; dharmas are marked by thusness; always arising, always abiding, always disappearing. Conventional dharmas continue, in innumerable evolutions; yet they are able to manifest the activities of countless shaped bodies, form and mind, which enter into the six destinies, in all shared affairs. Emptiness is the same as nonarising; the self is the same nothingness; yet dividing your body and scattering your form, you enter into the samādhi of the sameness of dharmas.

述曰。第八同事心中、以道性智、同空無生法者、擧章門也。謂此位智、稱空理也。次明行相。生無二者、生空眞如也。智行相應、言同於彼。又法空行、同最本原法空如相。世間諸法、以恆轉故、言常生常住常滅。於此流轉、隨入事同。雖了法空、同而無生、及自他我、同而無物。猶爲益物、入同事三昧。

[Commentary] The eighth stage, the mental state of identity in affairs, opens up with the phrase "take the wisdom of the essence of the Way

to be the same as the emptiness within the nonarising of dharmas." This means that this is the level of wisdom that apprehends the principle of emptiness. Next is the clarification of its ways of appearing. "Production without duality" refers to the production of emptiness and thusness. The concomitance of wisdom and practice is said to be the same as that. Also, the activity of the emptiness of dharmas is the same as the most originary marks of thusness of the emptiness of dharmas. Since conventional dharmas are in perpetual transition, it says "always arising, always abiding, always disappearing." They enter into this transmigratory flow and engage in affairs together. Even though you understand dharmas to be empty, they are the same, and unproduced, the selves of I and other are the same, yet are nothing. Still, to benefit people, you enter into the samādhi of identity in affairs.

i. Mental State of Concentration 定心

若佛子、復從定心。觀慧證空、心心靜緣。於我所法、識界色界中而不動轉。逆順出沒故、常入百三昧十禪支。以一念智作是見、一切我人、若內若外、衆生種子、皆無合散。集成起作而不可得。

[Sutra] My disciples, you should furthermore accord with the mental state of concentration. Through contemplative wisdom you witness emptiness; in each thought you still conditions. The dharmas of I and Mine [operate within] the sphere of consciousness and sphere of form, yet remain unchanged. Both resisting and acquiescing to the flow of saṃsāra, you continually enter the hundred samādhis and ten limbs of meditation. Using one moment of wisdom to construct this view, all selves and individuals, whether internal or external, and all the seeds of sentient beings neither combine nor disperse; they gather, take form, and arise, but are unobtainable.

述曰。第九定心中、復從定心者、擧章門也。次明行相。從定發慧、念念寂照、離戲論故。於我所法者、卽所徧計十八界也。此文可言我法所法。謂七心界、名爲我法。多計識蘊、以爲我故。十根塵色、法處色等、名爲所法。下出體云、識界色

界、於此不著、言不動轉。

[Commentary] The explanation of the ninth stage, that of the mental state of concentration, opens up with the phrase "furthermore accord with the mental state of concentration." As for its way of appearing: From concentration arises wisdom, each thought moment is silently illuminated. This is because it is free from conceptual proliferations (*prapañca*). "[In …] dharmas of I and Mine" refers to the pervasively discriminated eighteen elements. This phrase might also be expressed as "dharmas of I and dharmas of Mine." In this case, the seven mental spheres would be called the dharmas of I. This is because the manifold discriminations of consciousness and aggregates are taken as the self. The objective form of the ten faculties, such as the material objects of mind would be called dharmas of Mine. Below, in the section on "expressing the essence" it says: "the sphere of consciousness and the sphere of form are here not attached to; this is called 'remaining unchanged.'"

十禪支者、一尋、二伺、三喜、四樂、五心一境性、六內等淨、七捨、八念、九正知、十不苦不樂受。以一念智、雙觀二空。一切我人無合散者、觀生空故。內外現種、無合散者、觀法空故。言衆生者、諸現行也。無一定性、言無合。緣合似有、言無散。所以者何。衆緣集成之所起作、求彼實性、不可得故。

The ten limbs of meditation are: (1) investigation (*vitarka*), (2) fine analysis (*vicāra*), (3) joy (*pramuditā*), (4) bliss (*sukha*), (5) one-pointedness of the mind (*cittaikâgratā*), (6) internal clarity (*adhyātma-saṃprasāda*), (7) indifference (*upekṣā*), (8) mindfulness (*smṛti*), (9) attentiveness (*saṃprajāna*), (10) sensation of neither pleasure nor pain (*aduḥkha-asukha vedanā*). In one instant of cognition one clearly sees both kinds of emptiness. "all selves and individuals … neither combine nor disperse" is said from the standpoint of the clear insight into the emptiness of self. "Internal or external … myriad active seeds neither combine nor disperse" refers to the clear insight into the emptiness of dharmas. "Sentient beings … " refers to manifestly active [seeds]. The lack of a single set nature is called "not combining." The combination of

conditions gives the appearance of existence and so is called “not dispersing.” How so? The seeking of a true essence within that which is produced by the gathering together of myriad conditions is called “unobtainable.”

j. Mental State of Insight 慧心

若佛子、作慧見心、觀諸邪見結患等縛、無決定體性。順忍空同故、非陰非界非入、非衆生非一我、非因果非三世法。慧性起光光、一焰明明、見虛無受。其慧方便、生長養心、是心入起空空道、發無生心。上千海明王品、已說心百法明門。

[Sutra] My disciples, you should create the mental state of insight, and observe that all fetters such as false views, active afflictions, latent afflictions and so forth lack a definitive essence. Because the patient endurance [based on realization of the birthlessness of phenomena] is the same as emptiness, they are neither the dharmas of aggregates, nor elements, nor sensory fields, nor sentient beings, nor a unitary self; nor cause-and-effect, nor the three times. The nature of insight produces crystal-clear illumination, and a single light shines everywhere; one sees voidness, without sensing. These skillful means of insight give rise to the mental state of nurturance, and in this mental state one enters into the production of the path of the emptiness of emptiness, giving rise to the unarisen mind. The gateway to the knowledge of all dharmas was already explained earlier, in the chapter on the Luminous King of the Thousand Seas.

述曰。第十慧心中、作慧見心者、擧章門也。纏門爲結、隨眠名患、衆苦本故。言順忍者、境順智故。慧性起光光者、運運照故。一焰明明者、一體多用故。見虛無受者、緣空不執故。總結云、其慧方便者、慧行善巧故、能生此位十長養心也。是心入空理、起空道故、雜修智悲、堪發無生聖心之因也。

[Commentary] The discussion of the tenth stage, the mental state of insight, opens up with the phrase “create the mental state of insight.” [Afflictions in] their active phase are called “binding” 結; in their potential

phase, they are called "latent afflictions" 患; this is because they are the root of myriad sufferings. "Patient endurance [based on realization of the birthlessness of phenomena]" refers to cognition that occurs according to its objects. "The nature of insight produces crystal-clear illumination" is because it is the ultimate form of shedding light. "A single light shines everywhere" means that one essence has many functions. "Sees voidness without sensing," means that emptiness as an object cannot be grasped. As for the conclusion, the words "these skillful means of insight" mean that since activities based on insight are skillful, one is able to give rise to this stage of the ten kinds of nurturing mental states. Since this mind enters the principle of emptiness and gives rise to the path of emptiness, one practices wisdom and compassion together, becoming able to generate the causes of the holy unarisen mind.

iii. The Ten Adamantine Mental States 十金剛心

a. Mental State of Faith 信心

盧舍那佛言、千佛諦聽。汝先言金剛種子、有十心。若佛子信者、一切行以信爲首、衆德根本、不起外道邪見心。諸見名著、結有造業、必不受、入空無爲法中。三相無、無無生、無生無、住住無、滅滅無。有一切法空、世諦第一義諦智。盡滅異空。色空、細心心空。細心心心空故、信信寂滅。無體性和合、亦無依。然主者、我人名用、三界假我我、無得集相、故名無相信。

[Sutra] Vairocana Buddha said: "Thousand Buddhas, listen well! You previously said that the adamantine seed has ten mental states. My disciples, as for faith, all practices take faith as their point of departure; it is the root of myriad virtues; it does not give rise to the mental states of the mistaken views of non-Buddhists. [In the state of faith] all views are called attachments, and one definitely does not undergo the production of karma that binds one to existence; thus you enter into the emptiness of unconditioned phenomena. The three marks are non-existent; there is no nonarising—nonarising is nonexistent; abiding and abode do not exist, extinction and extinguished do

not exist. Because there is [such a thing as] the emptiness of all dharmas, there is the cognition based on the conventional truth and the ultimate truth; total extinction is different from emptiness; form is empty; each of the subtle aspects of mind (the other four aggregates) are empty; since the subtle aspects of mind imply the emptiness of mind, in each instance of faith they are extinguished; bereft of essence, they merge together, and are also without basis. Nonetheless, while the subject is called 'self' and 'person,' the nominal selves of the triple realm do not appropriate the marks of combination; hence it is called "markless faith."

述曰。第三、十金剛也。初發心趣、次長養已。今不可壞、喩金剛故。此初心中、信者、擧章門也。諸見名著者、訓釋見義。以執著故。結有造業者、招苦造集故。於此必不受、方入空無爲。言三相無者、總標三相寂滅。無無生下、別破三相、謂生住滅有能所相。今雙空故、重言無無。遣能所生、言無無生。此文可言無無生故、無生之住。無生住故、住所住無。住住無故、滅滅亦無。

[Commentary] This is the third [set of ten stages], the ten adamantine states of mind. First we had the ten departures toward the destination, and next the ten nurturing states of mind. Now we have the indestructible [states of mind], for which adamant is used as metaphor. This first mental state is signaled by the word "faith." "All views are called attachments," is an explanation of the meaning of views (*dṛṣṭi*), as views are attachment.[46] "The production of karma that binds one to existence" refers to the compounding that invites suffering. [If,] at this point one definitely does not undergo [compounding] then one will enter the emptiness of the unconditioned. "The three marks are non-existent" is a general reference to the extinction of the three marks. The text after "no non-arising" separately refutes each of the three marks, wherein arising, abiding, and ceasing have subjective and

46 This is the definition of views not only in Buddhism, but in modern philosophical traditions as well. See A. Charles Muller, "An Inquiry into Views," in *Global Forum on Civilization and Peace: Beyond National Boundaries: Building a World Without Walls*; Academy of Korean Studies Press, 2011.

objective aspects. Now, since both are empty, we have the repeated logographs of "non-existent, non-existent" 無無. Sweeping away the subjective and objective aspects of arising, it says "no non-arising" Since this could also be stated as no nonarising, there is abiding in non-arising. Since one abides in non-arising, abider and abode are negated. Since abider and abode are nonexistent, extinguisher and extinction are non-existent.

言有一切法空者、存法無我眞如也、遮滅過故。言盡滅異空者、二諦智泯、故言盡滅。猶有分見、亦言異空。色空者、色陰空也、細心心空者、四陰空也。三世心空故、二諦信寂滅。無體性和合、還屬衆緣。無一定性故、所屬緣亦空、故言亦無依。次總結言、然主者我人名用者、擧實我體、名字功能也。三界假我我者、人法二假我也。無得集相者、實我假我、無可得一聚集相故、旣人法空、名無相信。

Since "there is [such a thing as] the emptiness of all dharmas" what remains is the thusness of the selflessness of dharmas, thus avoiding the error of nihilism. As for "total extinction is different from emptiness:" the cognition of the two truths vanishes, and therefore it is called "total extinction." Yet there is still the discriminating view, which is also said to be different from emptiness. "Emptiness of form" means that the aggregate of form is empty. "Subtle aspects of mind are empty" means that the [remaining] four aggregates are empty. Since the mind in the three divisions of time is empty, the faith of the two truths is extinguished. Compounds, bereft of essence, return to their original myriad conditions. Since they have no definitive essence, the conditions that they belong to are also empty, and therefore it says "are also without basis." Next, the conclusion says: "while the subject is called 'self' and 'person'" shows the essence of the substantial self, which is the function of words and letters. The "nominal selves of the triple realm" are the two nominal selves of persons and dharmas. "Do not obtain the marks of combination" means that neither real selves nor provisional selves can establish themselves as a single compounded mark, and thus the emptiness of persons and dharmas is called "markless faith."

b. Mental State of Mindfulness 念心

若佛子、作念六念、常覺乃至常施、第一義諦、空無著無解。生住滅相、不動不到去來。而於諸業受者、一合相迴向、入法界智。慧慧相乘、乘乘寂滅。焰焰無常、光光無無、生生不起。轉易空道、變前轉後、變變轉化、化化轉轉、變同時同住。焰焰一相、生滅一時。已變未變、變變化、亦得一受亦如是。

[Sutra] My disciples, you should pay attention to the six kinds of mindfulness, from constant awareness up to constant bestowing, and the ultimate truth of emptiness, which has neither attachment nor liberation. The marks of arising, abiding, and extinction do not start, do not arrive, nor do they go or come. Yet [if] all those who undergo the effects of karma turn away from the habit of reification, and enter the cognition of the Dharma realm, then wisdom multiplies, and as it multiplies it disappears. Each blaze is impermanent; each illumination, nothing; each production, unarisen. Change is the path of emptiness, altering the prior and turning into the latter, changing, changing, turning, transforming; transforming, transforming, turning, turning; changing simultaneously in the same abode. All blazes have a single mark, arising and cessation are simultaneous. Already changed, not yet changed; changing, changing, transforming; yet incurring one reception [of karma] is also like this.

述曰。第二念心中、作念者、擧章門也。六念中常覺者、念佛也、乃至攝法僧戒三也。言常施者、念施也。觀彼實性、皆言常也。第一義諦者、念天也。佛常涅槃果第一義天故。言空無著無解等者、觀所念境空、無可縛著。况有解脫耶。旣空三相之所不動、不到、去來、以迹絕故。

[Commentary] The beginning of the explanation of the second, the mental state of mindfulness, is signaled with the words "pay attention." Among the six kinds of mindfulness the words "constant awareness" refer to the mindfulness of the Buddha. The words "up to" include [the three forms of mindfulness of] mindfulness of the Dharma, the Saṃgha, and the Vinaya. The words "constant bestowing" refer to [the fifth of the six] the mindfulness

of bestowing. Taking note of their substantiality, they are all called "constant." "Ultimate truth" is the mindfulness of the divine state. This is because the Buddha's eternal nirvāṇa-result is the divine existence of knowers of the ultimate truth. With "emptiness, which has neither attachment nor liberation," one observes that the objects that are contemplated are empty and cannot be attached to; how could one possibly be liberated from them? The emptiness of the three marks already negates any starting, arriving, going, or coming, and so all traces are cut off.

> 然於作者、一合眞相、還歸本際。入法界智、運運增明。言慧慧相乘、運運會空。言乘乘寂滅、念念泯相。言焔焔無常、上古傳說、「慧慧住相名光光、卽彼滅相名無無、後後生相名生生。」相雖遷流、然性不起、熏修力故。轉易空道、變捨前劣、轉得後勝。運運增長。本有劣無、故言變變。本無勝有、故言轉化。展轉勝生、言化化轉轉。如是後轉前變之時、如稱兩頭同時住也。

Yet as far as the subjective actor is concerned, the true marks of compounds return to their original state. Entering the cognition of the Dharma realm, one becomes steadily more lucid. "Wisdom multiplies" means that one steadily sharpens one's understanding of emptiness. "As it multiplies it disappears" refers to the vanishing that occurs in each thought moment. "Each blaze is impermanent" is as explained in the ancient transmission: "The marks of abiding of each instance of wisdom are called illuminations their marks of extinction are called nonexistences. Subsequent marks of arising are called arisings." Even though marks are transient, it is not nature that arises; [things occur] due to the power of perfumation. "Change is the path of emptiness"—means to change by abandoning the prior weakness and transforming it into a subsequent strength, inexorably increasing. Originally existent weaknesses are nullified, and therefore it says "changing, changing." Originally nonexistent strengths are brought into being; therefore the text says "turning, transforming." The production of something better is called transforming, transforming, turning, turning. The moment of this subsequent turning-into and prior changing is said to be like the simultaneous existence of two heads.

焰焰一相者、念念雖別、而恆一相、所謂無相。生滅一時者、生滅雖異、融於一念。次例生滅、三世亦如是。已變者過去、未變者未來。變者正變、卽現在也。三世同時、故言變化。亦得一受、受謂容受、一念融故。

"All blazes have a single mark" means that even though each thought moment is separate, they always have a single mark—which is called "no marks." "Arising and cessation are simultaneous" means that even though arising and cessation are different, they interpenetrate in a single thought moment. Next, following the case of arising and cessation, "the three realms are also like this." The "already changed" is the past; the "not yet changed" is the future. The word "change" alone means "just changing"—thus, the present. Since the three times [are actually] a single moment, they are called "change-transformation." In the case of "incurring one reception" "reception" means "having capacity;" this is because a single thought moment interpenetrates.

c. Profound Mental State 深心

若佛子、深心者、第一義空。於實法空智、照有實諦。業道相續、因緣中道名爲實諦。假名諸法我人主者、名爲世諦。於此二有諦、深深入空而無去來。幻化受果而無受。故深深心解脫。

[Sutra] My disciples, the profound mental state refers to the cardinal principle of emptiness. In the accurate cognition of the emptiness of dharmas, you illuminate true existence. The continuation of the course of karma and the middle way of cause and effect is called the real truth. The nominal designation of dharmas as subjective self and person is called the conventional truth. Within these two truths of existence, one enters deeply, deeply into emptiness, yet without going or coming. One illusorily experiences karmic effects, yet nothing is undergone. Therefore one experiences profound, profound mental liberation.

述曰。第三深心中、深心者、擧章門也。卽迴向心也、期遠深故。第一義空者、標

句。於徧計空智、照有中道、謂十二支非常非斷、名爲實諦。執有情等名爲俗諦。於此二諦、了二空故、重言深深。出入相寂、言無去來。結中道言、十二因緣幻化受果、故離減邊。而無實受、故離增邊。是故伏障心解脫也。

[Commentary] The discussion of the third stage, the profound mental state, is initiated with the words "profound mental state." This is equivalent to the mental state of dedication of merit, so we assume it to be profoundly deep. "Cardinal principle of emptiness" marks the entry into the topic. In the cognition that pervasively discriminates emptiness, one sheds light on the existence of the middle way, meaning that the twelve limbs of dependent arising are neither eternal nor annihilated—this is called the real truth. Attachment to nominal designations such as sentient being and so forth is called the conventional truth. Since it is within these two truths that one apprehends two kinds of emptiness, the word "profound" 深 is doubled. Since the marks of leaving and entering are stilled, the text says "without coming or going." In conclusion, the words of the middle path say "one illusorily experiences karmic effects" [according to] the twelve limbs of dependent origination. Therefore one is free from the extreme of nihilism; yet since nothing is really undergone, one is free from the extreme of reification. Therefore one quells the hindrances and the mind is liberated.

d. Mental State of Penetrating Illumination 達照心

若佛子、達照者、忍順一切實性。性性無縛、無解、無礙。法達、義達、辭達、教化達。三世因果、衆生根行如如、不合不散、無實用、無假用、無名用、用用一切空。空空照達空、名爲通達一切法空。空空如如、相不可得。

[Sutra] My disciples, those who penetratingly illuminate [the truth] patiently accord with all real natures. Each nature is without binding, without liberation, and without obstruction. The Dharma penetrates, the meaning penetrates, the words penetrate, and the teaching penetrates. The causes and effects of the three times, and the capacities and practices of sentient beings are simply thus: they are neither united nor dispersed; they

have no true function, no provisional function, no nominal function—every kind of function is totally empty. Emptied of emptiness, one penetratingly illuminates emptiness, and this is called "penetrating the emptiness of all dharmas." Since each is empty and simply thus, their marks are unobtainable.

述曰。第四達心中、達照者、擧章門也。忍順一切實性者、印順眞俗無倒性也。俗性無縛、眞性無解。言無礙者、總標也。法達等四、別出也。如次法義辭辨無礙、無礙名達。所達三世因果、所化衆生、根行如如、不增不減。體性旣空、無實法用、無假法用、無假名用。旣無三用、故言用用空。彼體用空亦空、故言空空。如處緣空、能照亦空。是名通達一切法空。結智行相、云空空如如、相不可得。

[Commentary] The beginning of the explanation of the fourth, the mind of penetration is signaled by the words "penetratingly illuminate." "patiently accord with all real natures" means that one flexibly goes along with the undistorted natures of the real and the conventional. The conventional nature is devoid of binding; the real nature is devoid of liberation. "Without obstruction" is a general indicator, whereas the four kinds of penetration of Dharma, etc., are the specific cases. Thus, the ensuing Dharma, meaning, words, and articulation[47] lack obstruction, and non-obstruction is synonymous with "penetration." The causes and effects of the three times that are penetrated, and the sentient beings that are converted, are simply thus in terms of their capacities and practices, without reification or annihilation. The essential nature already being empty, there are no functions of real dharmas, no functions of provisional dharmas, and no nominal functions. Since these three functions are already nonexistent, the text says "every kind of function is empty." Since this emptiness of essence and function is also empty, it says "emptied of emptiness." With supports and objects being empty, subjective illumination is also empty. This is called "penetrating the emptiness of all dharmas." In conclusion, the marks of wisdom and practices are "each empty and simply thus, their marks are unobtainable."

47 Here the logograph 教 that was used in the sutra has been replaced by 辨.

e. Direct Mental State 直心

若佛子、直者、直照。取緣神我、入無生智。無明神我、空空中空、空空理心、在有在無、而不壞道種子。無漏中道一觀、而教化一切十方衆生。轉一切衆生、皆薩婆若空直直性。直行於空。三界主者、結縛而不受。

[Sutra] My disciples, “direct” means direct illumination. The soul that is gathered from conditions enters into the cognition of nonarising. The nescient souls are each empty of emptiness; the mind of the principle of emptiness within emptiness resides in existence and resides in nonexistence; yet it does not damage the seeds of the Way. The uncontaminated middle way has just one contemplation, yet it teaches and transforms all the sentient beings of the ten direction, transmitting to all sentient beings the full knowledge of the directly straight nature of emptiness. Directly practicing in [the contemplation of] emptiness, the subject in the three realms is conjoined [to cyclic existence] but is not subjected to it.

述曰。第五直心中、直者、擧章門也。行無邪曲、故名直心。言直照者、釋直心名次出境體。言取緣我境、入無生理之智、名直心也。由無明力、所計神我、二空中泯。雖其緣二空理之心、在無我有、在實我無。然不著有無、不失壞空理。空理名爲佛道種子。如瑜伽云、「眞如所緣緣、種子故。」不失壞空、名大乘故。相似無漏中道一味觀、而教化十方、轉一切衆生者、轉凡向聖也。轉衆生時、皆以薩婆若空直直性也、以趣菩提眞空性故。二空正性、名直直性。次總結言、直行於空、故三界縛而不受也。煩惱根本、名爲主者。

[Commentary] The explanation of the fifth stage, that of direct mind, is signaled by the word “direct.” Since it functions without any twisting and turning, it is called “direct mind.” “Directly illuminate” explains the naming of the direct mind. Next is the disclosure of the essences of objects. “Grasping the objects of self[48]” one enters into the cognition of the principle of nonarising, which is called “direct mind.” The soul imputed based on the

48 This is different from the sutra text, which says “grasping a soul” 取緣神我.

power of nescience vanishes within the two kinds of emptiness. Even though one has access to the mind of the principle of the two kinds of emptiness, residing in selflessness it exists, and residing with the true self it does not exist. Yet unattached to existence and nonexistence, one does not do away with the principle of emptiness. The principle of emptiness is called the seed of the Buddha-path. As the *Yogâcārabhūmi-śāstra* says: "Thusness serving as causally conditioning object is seeds" (T 1579.30.589a21)

Since one does not do away with the principle of emptiness it is called the Great Vehicle. It resembles the single-flavor contemplation of the uncontaminated middle path, yet it converts [all those] in the ten directions. "Turning all sentient beings" means to turn them from the mundane and have them face to the holy. At the time sentient beings are turned, they all avail themselves of the directness of the full knowledge of emptiness; this is because they become intent on becoming enlightened to the nature of true emptiness. The correct nature of the two kinds of emptiness is called the "directly direct nature." Next, the general conclusion says: "Directly practicing in [the contemplation of] emptiness, the subject in the three realms is conjoined [to cyclic existence] but is not subjected to it." The root of afflictions is called "subject."

f. Mental State of Nonretrogression 不退心

若佛子、不退心者、不入一切凡夫地、不起新長養諸見。亦復不起習因相似我人。入三界業、亦行空位而不退、解脱於第一中道。一合行故不行退。本際無二故、而不念退。空生觀智、如如相續、乘乘心入不二。常空生心、一道一淨、爲不退一道一照。

[Sutra] My disciples, in the mental state of nonretrogression, you do not enter into any worldling stages; you do not give rise to and nurture new views; you also do not habituate the causes of the semblances of self and person. Entering into the activities of the three realms, you cultivate the stage of emptiness without falling back, and are liberated within the supreme

middle path. Since your practices are unified [with the supreme middle path], you do not fall back in your practice. Since the original essence of all things is nondual, you do not fall back in your mindfulness. The cognition produced from the contemplation of production from emptiness continues just as it is, and the intensified mind enters into nonduality. Always in the mind produced from emptiness, with one path and one purity, you do not fall back from the one path and the one illumination.

述曰。第六不退中、不退心者、擧章門也。唯進無慮、名不退心。古師云、凡夫有二、習種已前、名外凡夫。地前三十心、名內凡夫。今不退入於外凡也。不起新長養諸見者、伏分別惑故。不起習因相似我人者、漸伏俱生故。雖入三界業中流轉、而亦行空位不退也。又、解脫現行障、於第一中道、境智合行故、行不退也。又、於本性空、正念不退也。證空生解、言空生觀智也。如如相續、如是如是、乘勝心入於不二。結云、常時於空生心、一乘純淨、此爲不退一道一照也。

[Commentary] The opening of the discussion of the sixth, the mental state of nonretrogression, is signaled by the word "nonretrogression." To exclusively advance without doubt is called the mental state of nonretrogression. An ancient teacher said: There are two kinds of worldlings; those at the stage of the proclivity acquired by practice and before are called "outer worldlings." Those in the thirty stages prior to the grounds are called "inner worldlings." Now, they do not fall back and enter into the level of the outer worldlings. "Do not give rise to newly nurtured views" means that one quells the mental disturbances produced by discrimination. "Do not habituate the causes for the semblances of self and person" means that one gradually quells the innate [mental disturbances]. Even though one enters into the karmic transmigratory flow of the three realms, one does not fall back from the stage of contemplating emptiness. Also, since one is also liberated from active hindrances, and in the ultimate middle path acts in full according with objects and their cognition, one does not fall back in terms of practice. Also, one does not fall back in terms of the correct mindfulness of the emptiness of original nature. Realization of emptiness produces understanding, and this is called "the cognition produced from the contemplation of production from

emptiness." "Continues just as it is"—just like that—the mind, riding on this positive progress enters into nonduality. The conclusion says: "Always in the mind produced from emptiness, with one path and one purity, you do not fall back from the one path and the one illumination."

g. Mental State of the Great Vehicle 大乘心

若佛子、獨大乘心者、解解一空故、一切行心名一乘。乘一空智、智乘行乘、乘智心心、任載任用。任載任一切衆生、度三界河、結縛河、生滅河。行者坐乘、任用載用智心、趣入佛海。故一切衆生、未得空智任用、不名爲大乘、但名乘得度苦海。

[Sutra] My disciples, holding exclusively to the mind of the Great Vehicle means that because of the double understanding of the single emptiness,[49] all mental states of practice are called the One Vehicle. Riding the wisdom of the one emptiness, the wisdom vehicle and the practice vehicle ride this wisdom with every thought, carrying and adaptively responding. They carry and adaptively respond to all sentient beings, ferrying them across the river of the three realms, across the river of bondage, across the river of arising and ceasing. The travelers ride the vehicle, and the wisdom mind that functions to bear and accept enters into the Buddha sea. Therefore all sentient beings who have not yet attained the acceptance of the wisdom of emptiness are not called [practitioners of] the Great Vehicle; they are merely said to be in the sea of suffering that the vehicle is able to ferry over.

述曰。第七大乘心中、獨大乘心者、擧章門也。獨謂不共義。次明乘行運載功中、解解一空者、雙依二空、證一眞法界故。法界同故、了三乘行、皆一乘也。如是菩薩、乘一空智、雙修福智、名智乘行乘也。

[Commentary] The explanation of the seventh stage, that of the mind of

49 I.e., the understanding of the emptiness of self and the understanding of the emptiness of dharmas.

the Great Vehicle, opens up with the words "exclusively to the mind of the Great Vehicle." "Exclusive" means "not having in common [with others]." The next, in clarifying efficacy of the vehicles and practices in conveying [the practitioner to the other shore of liberation] "double understanding of the single emptiness" means that one simultaneously relies on the two kinds of emptiness to realize the one true Dharma realm. Since the Dharma realm is the same, it is understood that the practices of the three vehicles are all the One Vehicle. In this way the bodhisattvas ride the wisdom of singular emptiness, dually cultivating merit and wisdom, which are called the wisdom vehicle and the practice vehicle.

言乘智者、牒上顯運。謂乘者、牒上所修福智。智者、牒上能修空智。言心心者念念也。刹那刹那任載行者、任用自利、任載行者、任度衆生。言度三界河者、度苦也。度結縛河者、度惑也。度生滅河者、度業也。是故行者坐乘、如上任用任載、智相應心、趣入佛海也。故諸衆生、未得乘用、但名乘所得度之海。

"Riding wisdom" refers to the above expression of "transporting." "Vehicle" refers to the above merit and wisdom that are cultivated. "Wisdom" refers to the above wisdom of emptiness that cultivates. "In every thought" means every thought moment. They carry the practitioner in every single instant, using their own benefit to carry the practitioner, entrusted with the task of ferrying sentient beings. "Ferrying them across the river of the three realms," means salvation from suffering. "Ferrying across the river of bondage," means salvation from affliction. "Ferrying across the river of arising and cessation" means salvation from karma. Therefore practitioners board the vehicle. Like the above "carrying and bearing" the mind that is concomitant with wisdom enters into the Buddha sea. Hence all sentient beings who have not yet been able to utilize this vehicle are merely said to be in the sea of suffering, which the vehicle is able to ferry over.

h. Markless Mental State 無相心

若佛子、無相心者、忘相解脫、照般若波羅蜜無二。一切結業三世法、如如一諦、而行於無生空。自知得成佛、一切佛是我等者、一切賢聖是我同學。皆同無生空、故名無相心。

[Sutra] My disciples, the markless mental state is that wherein you are liberated by forgetting marks and illuminating the nonduality of the perfection of wisdom. All bonds, karma, and the dharmas of the three times are simply thus in the one truth—yet one practices within the emptiness of nonarising. When you know for yourself the attainment of Buddhahood, then [you can say that] all buddhas are the same as me; all worthies and sages are engaged in the same discipline as me. All are the same in the emptiness of nonarising; hence it is called the markless mental state.

述曰。第八無相心中、無相心者、擧章門也。次明行相。謂忘相心、照實相般若無二。復於一切煩惱業果、如如一諦、亦行無生空。自知成佛、了平等故、佛是我性等者、賢聖是我同行者。結言、皆同無生空、故無相心。

[Commentary] The start of the explanation of the eighth stage, that of the markless mind, is signaled by the words “markless mind.” Next is the clarification of its ways of appearing. The “mental state of forgetting marks” sheds light on the nonduality of true marks and prajñā. Furthermore, in all afflictions, karma, and karmic effects, there is the thusness of the one truth, as well as the practice within the emptiness of nonarising. Since in knowing for oneself the attainment of Buddhahood one understands equality, the nature of the buddhas is equal to my own, and the worthies and sages are engaged in the same practices as me. The conclusion says: “all are the same in the emptiness of nonarising; hence it is called the markless mental state.”

i. Mental State of Wisdom 慧心

若佛子、如如慧者、無量法界、無集無受生。生生煩惱而不縛。一切法門、一切賢所行道、一切聖所觀法、所有亦如是。一切佛教化方便法、我皆集在心中。外

道一切論、邪定功用、幻化魔說、佛說皆分別。入二諦處、非一非二、非有陰界入。是慧光明、光明照性、入一切法。

[Sutra] My disciples, "wisdom of thusness" means that in innumerable dharma realms there is no arising, no undergoing of birth. You continuously produce afflictions but are not bound by them. All of the teachings, all the paths followed by the worthies, all the dharmas contemplated by the holy ones, all of these are also just like this. All of the Buddha's skillful teaching methods I gather in my own mind. All the theories of the non-Buddhists, the functions of mistaken meditation, illusory and mistaken explanations—the Buddha calls these all "discriminations." Entering into the bases of the two truths, they are neither one nor two, and there are no aggregates, elements of cognitive activity, or perceptual fields. This wisdom radiates brightly, and its bright radiance enters into all dharmas.

述曰。第九慧心中、如如慧者、舉章門也。次舉所緣云、無量法界、無集因、無受生果、亦非生生煩惱所縛。如知勝義境、世俗一切法門、三賢所行道、十聖所觀法、亦如是知。非但所知、外化方便、皆集心中、達正方便故。外道邪見功用、幻化魔說、及與佛說、差別之中、皆分別也。入二諦處、諦故非一、解故非二、非有陰界入。卽是慧光之所映奪。然慧光照性、卽入一切法、以證眞時、思惟一切法故。

[Commentary] The beginning of explanation of the ninth stage, that of the wisdom mind, is signaled by the words "wisdom of thusness." Next, in the way of pointing out the objects of this wisdom, it says "In innumerable dharma realms there is no arising, no undergoing of birth, and yet when you continuously produce afflictions you are not bound by them." As one knows the object of the ultimate truth, all conventional Dharma teachings, the path practiced by the three stages of worthies, and the objects contemplated by the ten holy ones are also known in the same way. They are not only knowable: the skillful means for transforming outwardly are all gathered within the mind, as one masters the correct skillful means. The functions of the erroneous views of non-Buddhists, illusory deviant teachings, as well those Buddhist teachings that contain distinctions, are all discriminations.

Entering the fields of the two truths: since they are true, they are not one; since they liberate, they are not two, and do not contain the aggregates, elements of cognitive experience, or the perceptual fields. These are the things that are overcome by the radiance of wisdom. Yet the radiance of wisdom enters into all dharmas, and at the time of realization of the truth one contemplates all dharmas.

j. Indestructible Mental State 不壞心

若佛子、不壞心者、入聖地智、近解脫位。但得道正門、明菩提心、伏忍順空、八魔不壞。衆聖摩頂、諸佛勸發、入摩頂三昧、放身光光、照十方佛土。入佛儀神、出沒自在、動大千界。與平等地心、無二無別、而非中觀智道。以三昧力故、光中見佛無量國土、現爲說法。爾時、卽得頂三昧、登虛空平等地、總持法門、聖行滿足。心心行空、空空慧中道、無相照故、一切相滅。得金剛三昧門、入一切行門、入虛空平等地。如佛華經中廣說。

[Sutra] My disciples, the stage of the indestructible mind is the entry into the wisdom of the grounds of the holy ones and the approach the stage of liberation. However, attaining the correct entry to the way, you illuminate the bodhi-mind and the patient forbearance that accords with emptiness, you cannot be damaged by the eight māras. At the laying of hands on the head by the sages (bodhisattvas), and receiving the buddhas' empowerment, you enter the peak samādhi; your bodies emit beams of light which illuminate the buddha lands in the ten directions. Entering into the Buddha's deportment and spirit, you come and go [in and out of this world] freely, shaking a billion worlds. It is neither different nor distinguished from the mind at the ground of equality, but it is still not the path of the wisdom of the middle way. Based on the power of samādhi, illuminating within, you see the Buddha's innumerable lands, which manifest as sermons. At this time, you attain the peak samādhi, and ascend to the ground of void equality—the practice of total retention, the completion of the holy practices. In each thought you contemplate emptiness, and since there illumination of marklessness in

the middle way of the wisdom of the two kinds of emptiness, all marks are extinguished. You gain attain access to the adamantine samādhi, entering the gate of all practices, which is entering into the stage of equality in voidness. It is as is explained in detail in the *Buddha Flower Sutra*.

述曰。第十不壞心者、擧章門也。次明行相中、堪入聖智、近於分別二障解脫、但得聖道方便正門。於此終心、開四善根明得明增故、名明菩提心。伏忍之中、極順空理。八魔者、一苦、二空、三無常、四無我、五生、六老、七病、八死。非此八種之所惑亂。傳説如此、應厭生死、欣小涅槃、退菩提心、立爲魔也。明自分行已。次明勝分、衆聖與力。言諸佛勸發者、佛見此人而發悟故。彼受加已、入摩頂定、得三業加力。初身加力中、自身放光。入佛儀神者。傳説、「習佛威儀行」也。

[Commentary] The start of the explanation of the tenth stage, that of the indestructible mind, is indicated by the words "indestructible mind." Next, in the clarification of its ways of appearing, one is equal to the task of entering into the holy cognition and approaches the liberation from two hindrances that are produced by discrimination, nonetheless attaining the correct entry to the skillful means of the holy path. In this final mental state (within the ten adamantine levels of mind) they establish the bright virtue and the growing illumination of the four wholesome roots; therefore it is called "illumination of the bodhi-mind." In the subduing forbearance one completely accords with the principle of emptiness. The "eight māras" are suffering, emptiness, impermanence, no-self, birth, aging, sickness, and death. One is not afflicted by these eight. It is traditionally explained like this: weary of saṃsāra one takes delight in a small taste of nirvāṇa. But falling back from the mental state of enlightenment, one takes the position of Māra. This finishes the clarification of one's own practices. [The text] next clarifies the more important part—the group of sages (bodhisattvas) and their power. The words "the buddhas' encouragement" mean that the buddhas see these people and awaken them. These people, after receiving this, enter into the peak samādhi, gaining the empowerment of the three karmic activities. In the reception of the first, the bodily empowerment, their own bodies emit

light and they enter into the buddhas' deportment and spirit. Tradition says: "They cultivate the deportment of the buddhas."[50]

次意加力、與證地心相似無別。而非實證中觀智道、此眞門也。又以定力、世俗門中、見無量土。後語加力。現爲說法。爾時、頂善所依三昧、登所取空平等地中、攝相歸識、總持滿足。心心行空者、下忍之時、印所取空故。言空空慧中道、無相照者、初空中忍、順能取空。後空上忍、印能取空、更無餘相、言無相照。由此世第一法位中、雙印二空、故言一切相滅。此無間定永無退還、言金剛三昧門。從此入聖、於一身中、修一切行、故言入一切行門、卽入初地虛空平等地也。佛華經者、指餘經也。

Next, the empowerment of thought is so similar to the mental state of achieving the grounds that it can't be distinguished. Yet this is not the *true* realization of the way of the wisdom of the middle view—that is the true entrance. Also, by means of the power of samādhi one sees—from the conventional perspective—innumerable lands. Last is the empowerment of speech which manifests in order to expound the Dharma. At this time one attains the samādhi that relies on the tipping stage of the wholesome roots. Ascending into the stages of equality in the emptiness that has been apprehended, distinctive marks are merged in consciousness, and retention is complete. "In each thought they contemplate emptiness" refers to the time of the inferior level of patience, when one affirms the objectively grasped emptiness. "Since there is illumination of marklessness in the middle way of the wisdom of the two kinds of emptiness" refers to the first patience experienced in emptiness, according with the subjective grasping of emptiness. The subsequent emptiness is that of the superior level of patience, affirming the subjectively grasped emptiness, after which there are no remaining marks. This is called "illumination of marklessness." Based on this, at the stage of the highest mundane state one simultaneously affirms both kinds of emptiness, and hence the text says "all marks are extinguished." This

50 Source not located.

instantaneous[-ly attained] concentration is forever free from retrogression, and is called the "access to the adamantine samādhi." From here one enters the holy [stages] and in the same body cultivates all practices; hence the text says "entering into the gate of all practices, which is entering into the stage of equality in voidness" The "Buddha Flower Sutra" is another sutra.

梵網經古迹記 卷第一 終

Exposition of the *Sutra of Brahma's Net*, end Roll One

III

ROLL TWO

Ten Grounds 十地

1. Ground of the Equality of the Essence 體性平等地

盧舍那佛言。千佛諦聽。汝先問、「地者有何義。」佛子、菩提薩埵入平等慧體性地、眞實法化。一切行、華光滿足四天果。乘用任化、無方理化。神通十力十號、十八不共法、住佛淨土、無量大願、辯才無畏、一切論一切行、我皆得入、生出佛家、坐佛性地。一切障礙、凡夫因果、畢竟不受、大樂歡喜。從一佛土、入無量佛土、從一劫入無量劫、不可說法爲可說法、反照見一切法、逆順見一切法、常入二諦、而在第一義中。

[Sutra] Vairocana Buddha said: "Thousand buddhas, listen well! You previously asked: 'what is the meaning of 'ground?' ' My disciples, when bodhisattvas enter into the ground of the essence of the wisdom of equality, they teach the true Dharma. All practices reach fruition in the flower illumination that completely fills the four heavens; it is the teaching that relies on the vehicle; it is the teaching that relies on the nondelimited principle. The ten supernatural powers, the ten epithets, the eighteen distinctive characteristics, abiding in the Buddha's pure land, innumerable great vows, the fearless rhetorical skill, all the sciences, all practices—I attain and enter all of these, being born in the family of the Buddha, sitting on the ground of the Buddha-nature. In the end not experiencing any obstacles, nor the causes and effects of ordinary people, I am filled with great bliss. From one Buddha-land I enter innumerable Buddha-lands; from one kalpa I enter innumerable kalpas; the inexplicable teachings become explicable. In reflection I see all dharmas, and in resisting and complying I see all dharmas; while always entering the two truths, I remain in the ultimate truth."

以一智知十地次第。一一事示衆生、而常心心中道。以一智知一切佛土殊品、及佛所說法、而身心不變。以一智知十二因緣、十惡種性、而常住善道。以一智見有無二相、以一智知入十禪支、行三十七道、而現一切色身六道。以一智知十方色色、分分了起、入受色報、而心心無縛。光光照一切、是故無生。信忍空慧、常

現在前、從一地二地乃至佛界、其中間一切法門、一時而行故。略出平等地功德海藏行願、如海一渧毛頭許事。

Through a single awareness I know the sequence of the ten grounds; in every affair I act as a sentient being — yet my mind remains in the middle way in each thought. Through a single awareness I know the distinctive qualities of all Buddha-lands, as well as the teaching expounded by these buddhas, yet my body and mind remain unchanged. Through a single awareness I know the twelve limbs of dependent arising and the seed natures of the ten unwholesome actions, yet I always maintain wholesome activity. Through a single awareness I see the aspects of both existence and nonexistence; through a single awareness I know the entry into the ten limbs of meditation, and the practice of the thirty-seven factors of enlightenment, yet I manifest form bodies throughout the six destinies. Through a single awareness I know every single form in the ten directions, each fully arising separately; entering into the retribution of the reception of form, yet never tethered in any single thought. My radiance illuminates everything, and hence there is no birth. Firm belief,[1] and the wisdom of emptiness are always present before me; from the first ground and the second ground up to the realm of the Buddha, all the Dharma approaches in between are practiced concurrently. In summary, the practices and vows of the ocean-store of merits of the ground of equality are like the tip of a hair on a bubble in the ocean.

述曰。明十地中、牒問可知。此初地中擧章門。言平等慧體性地者、平等慧者、能證智也。體性者、所證眞也。地卽總也。次行相中、眞實法者、內證門也。眞實化者、外化門也、具此二利。言一切行、眞無漏行。正感佛果言華、實破闇種名光、徧證法界言滿足。四天果者、攝報果也。乘用任化者、世俗門化、無方理化者、勝義門化。於十力等皆得入者、如瑜伽云、初地已上、分得百四十不共佛法故。淨土大願者、堪住他受用土願故。一切論者、五明論也。一切行者、於彼五明多有所作。坐佛性地者、已入大地故。

1 Also a name for the first of the grounds.

[Commentary] It is clear from the question that we have entered into the discussion of the ten grounds. The discussion starts within the section on the first ground. In the phrase "ground of the essence of the wisdom of equality" the words "wisdom of equality" refer to subjectively knowing cognition. "Essence" refers to the truth that is realized. "Ground" is a general term. Next, as for its ways of appearing, "real Dharma" refers to the aspect of inner realization; "real transformation" refers to the aspect of external transformation (teaching others); this includes both kinds of benefit. "All practices" refers to the true uncontaminated practices. The direct reception of the Buddha-fruition is called "flower"; the potentiality that truly breaks through the darkness is called "illumination;" pervasively realizing the Dharma realm is called "complete fulfillment." The fruition of the four heavens subsumes the fruition of karma. "Conversion relying on the teachings" is the conventional approach to conversion. "Conversion relying on the nondelimited principle" is the ultimate approach to conversion. "Attaining and entering the ten powers" and so forth is as the *Yogâcārabhūmi* says: "From the first ground and above, one partially attains the one-hundred-forty distinctive characteristics of a buddha."[2] "Great vow of the Pure Land" refers to the vow that enables one to abide in the land of enjoyment by others. "All the sciences" refers to the five [Indian] fields of inquiry. "All activities" refers to the activities engendered by the engagement in the theories of the five fields of inquiry. "Sitting on the ground of the Buddha-nature" means that one has already entered into the great grounds.

一切障礙、分別起障。凡夫因果、惡趣北州[3]無想天等。從一佛土入無量土者、不動一國至諸國故。從一劫入無量劫者、於一念中攝三際故、或舒一劫爲多劫故。不可說法爲可說者、堪說內證甚深法故。攝法歸智、名反照見一切法。常入二諦等者、遊照二諦、宅心眞故。知十地次第者、地位也。一一事示衆生者、地行也。身心不變者、會一味故。十惡者、殺生等也。雖知黑品住白品故。一智見有

2 Not an exact quote, but see T 1579.30.566c7.

3 Replacing HBJ's 趣 with 州 as in Taishō. The standard form is 北洲.

無二相者、達三性故。分分了起者、別別了知色故、別別生起色故。入受色報者、趣入領受有色報故、卽不生無色也。而心無縛者、雖住靜慮、生欲界等。慧光恆照、徧滿眞故。無生理中、信忍空慧常現前也、卽五忍之第二初故。其中間一切法門者、十度也。略出下、結初地大海、今略出也。

"All obstacles" refers to hindrances produced by discrimination; the causes and effects of ordinary people refers to [rebirth in] the evil destinies, Uttarā-kuru, the No-Thought Heaven and so forth. "From one Buddha-land I enter innumerable Buddha-lands" means that without moving from one land he arrives in all lands. "From one kalpa I enter innumerable kalpas" means that one moment of thought contains all three times; or, that one kalpa extends into many kalpas. "The inexplicable teachings become explicable" means that one matches the teachings with one's personal experience of the profound Dharma. Gathering all dharmas and returning them to cognition is expressed as "in reflection one sees all dharmas." "Forever entering the two truths" and so forth means that one wanders at ease in the illumination of the two truths; this is because the truths are one's original mind. "Knowing the sequence of the ten grounds" refers to the position of the grounds. "In every affair you act as a sentient being" refers to the practices of the grounds. "Your body and mind remain unchanged" means that they are at one with the single taste. The "ten unwholesome actions" are the ten sins of killing and so forth. Even though one understands evil activity, one abides in good activity. "Through a single awareness you see the aspects of both existence and nonexistence" means that you understand the three natures. "Each fully arising separately" means that one fully knows each distinct form and that one gives rise to each distinct form. "Entering into the retribution of the reception of form" means that you incur the retribution of form by entering into [rebirth] in form—you are not reborn in the formless realm. "Yet never tethered in any single thought" means that even though one abides in contemplation one gives rise to the realms of desire and so forth. The reason that the radiance of one's wisdom always shines is because it makes the truth pervasive. Within the principle of birthlessness, firm faith and the wisdom of emptiness are always right before one: this is the same as the second of the

five kinds of patient endurance of the first ground. "all Dharma approaches in between are practiced concurrently" refers to the ten perfections. From "In summary" concludes the discussion of the great ocean of the first ground. Here we leave it out.

2. Ground of the Skillful Wisdom of the Essence 體性善慧地

若佛子菩提薩埵善慧體性地。

[Sutra] My disciples, bodhisattvas at the ground of the skillful wisdom of the essence …

述曰。第二地中有三、章門故、地行故、指廣故。此初擧章。言善慧者、離犯戒惡故。

[Commentary] Within the discussion of the second ground there are three parts: the opening of the passage, the practices of the ground, and the expansion of the teaching. We will start with the opening phrase of the passage. "Skillful wisdom" means to be free from the evil of violating the precepts.

清淨明達一切善根。所謂慈、悲、喜、捨、慧一切功德本。

[Sutra] … purify and fully illuminate all wholesome roots. Kindness, pity, joy, detachment (from one's own possessions), and wisdom are the roots of all merit.

述曰。第二地行中有二、總標故、別釋故。此初也。清淨明達一切善根者、擧行體也、謂有三種。一、慈與樂爲最故。二、捨離染之本故。或有經本、具四無量。三、慧證達之原故。一切功德本者、釋上善根名義也。

[Commentary] The discussion of the practices of this ground has two

parts: a general indication and an explanation of the particulars. This is the first part. "Purity fully illuminates all wholesome roots" foregrounds the essence of the practices, of which there are three kinds. The first is kindness, which is the greatest in giving joy. The second is indifference, because it is the basis for dissociation from defilement; in some scriptural texts these are grouped together as the four immeasurable states of mind.[4] The third is wisdom, the source of realization and penetration. "Roots of all merit" is a synonym for the above[-mentioned] wholesome roots.

從初觀、入大空慧方便道智中、見諸衆生、無非苦諦。皆有識心、三悪道刀杖、一切苦惱。縁中生識、名爲苦諦。三苦相者、[5] 如身初覺、從刀杖身色陰。二縁中生覺、爲行苦縁。次意地覺、縁身覺所縁、得刀杖及身瘡腫等法故、覺苦苦縁。重故苦苦。次受行覺、二心縁向、身色陰壊瘡中、生苦覺故、名爲壊苦縁。是以三覺、次第生三心故、爲苦苦苦。

[Sutra] Starting from the first contemplation, one enters into the cognition of the path of skillful means of the wisdom of great emptiness and sees that there are no sentient beings not subject to the truth of suffering. All possess a conscious mind, and feel all the suffering and distress of the swords and staves of the three evil destinies. Within these conditions they produce consciousness, and this is called the truth of suffering. As for the characteristics of the three kinds of suffering, the first is the initial bodily awareness, [arising] from the swords and staves and the aggregate of bodily

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4 四無量心: *four immeasurable states of mind*; four kinds of meditation to give bliss to, and to take away the suffering of sentient beings; four minds of immeasurable concern for others: (1) immeasurable mind of kindness (*maitrī* 慈無量心), or bestowing of joy or happiness; (2) immeasurable mind of pity (*karuṇā* 悲無量心), to save from suffering; (3) immeasurable mind of joy (*muditā* 喜無量心) on seeing others freed from suffering, and (4) immeasurable mind of impartiality (*upekṣā* 捨無量心), i. e. rising above these emotions, or giving up all things, e.g., distinctions of friend and enemy, love and hate, etc. Also called 四等 the four equalities, or universals, and 四梵行 noble acts or characteristics. (*catvāri-apramānāna*) [Source: DDB]

5 The HBJ edition has the logographs 如者 which make no sense, and which are not contained in Taishō.

form; within these two conditions awareness arises, serving as the condition for suffering due to the compounded nature of existence. Next, since that which is conditioned by awareness in conscious thought and awareness of the conditioned body appropriates the swords and staves as well as bodily sores and ulcers and so forth, you are aware of the conditions of compounded suffering.[6] Since suffering is doubled up, it is called compounded suffering. Next, being aware of sensation and karmic flux, these two mental conditions support each other, and within the deterioration and sores experienced in the aggregate of bodily form one gives rise to an awareness of suffering; therefore it is called the condition of suffering of deterioration. Based on these three awarenesses, one produces three mental states in this sequence. Hence it is called "suffering on top of compounded suffering."

述曰。別釋有三、逆次第釋慧捨慈故。初亦有二、觀察故化導故。此初也。言觀入大空慧者、謂初觀入於最勝眞如大空之慧。從初入心、遂起後得巧方便道智中、見諸衆生、無非苦諦。何以故。皆有識苦之心。三途乃至善趣、苦緣中生識領故。何等爲苦。謂有三苦。言如者、相傳云、相似如也、指事言故。言身初覺者、五識也。從刀杖者、外緣也。從身者、內緣也。根境竝色、故言色陰。二緣中生識覺故、此識名爲行苦之緣。率爾多分起捨受故。

[Commentary] The explanation of the particulars has three parts, explaining wisdom, detachment, and kindness in reverse order. The first part has two sub-parts—(1) meditative inquiry and (2) guiding others. Now, for the first: "Contemplatively entering into the wisdom of great emptiness" refers to the wisdom that first contemplatively enters into great emptiness, the most excellent thusness. One follows upon this initial mental state of entry by subsequently attaining—within the cognition of the path of skill-in-

6 苦苦: As a rendering of *duḥkha-duḥkha*, this is usually translated as *ordinary suffering*, but in this commentary Daehyeon plays on the Chinese rendering as being "suffering on top of suffering." This is concrete suffering, physical suffering; the direct suffering that one experiences in sickness, exhaustion, hunger, torture, etc. One of the three kinds of suffering 三苦. [Source: DDB]

means—the vision that there are no sentient beings that do not experience the truth of suffering. How so? All have the mind that is aware of suffering. This because from the three [evil] destinies up to the most wonderful destiny, conscious experience is produced in within the conditions of suffering. How many kinds of suffering are there? Here three are mentioned. As for the word "like" 如, tradition says that this is the "like" of "similitude," and hence it is a descriptive term. "the body's initial awareness" refers to the five sense consciousnesses. "From swords and staves" refers to external conditions; "from the body" refers to internal conditions; the faculties and objects are concomitant with form, hence it is called the "aggregate of form." It is within these two conditions that one produces conscious awareness, and this consciousness is called the condition for the suffering due to compounded existence (*saṃskāra-duḥkha*). Suddenly arising into flurried activity one gives rise to an abundance of perceptions that are neither pleasurable nor painful.

> 次意識覺。同緣刀杖及身瘡等、引生五識。相應苦受及自憂根、名苦苦緣。重故苦苦者、釋逼迫重、名苦苦也。次起第三、追念意識、名受行覺。於前所受、追緣行故。於前二覺所緣身等、曾妙壞中、生憂惱故、名壞苦緣。是以三位識、漸生三苦故、爲苦苦苦。此三苦字、如次結前行等三苦。

Next is the awareness of the thinking consciousness. Sharing the same objects such as swords and staves, bodily ulcers and so forth, it stimulates the five consciousnesses. Concomitant with the suffering through the senses as well as one's own [mental] faculty of misery, it is called the "condition of compounded suffering." "Since it piles up, it is called compounded suffering" is interpreted as the piling up of anxiety, and literally called "suffering on top of suffering." Next one gives rise to the third, which is the remembrance and regret occurring in the conceptualizing consciousness, which is called the awareness of sensation and karmic flux. This is because the prior sensory experience directly conditions the next karmic flux. The body and so forth that were the conditions for the prior two awarenesses are already in the process of subtle decay, and since this brings about anxiety, it is called the condition of the suffering of decay. Thus, based on three levels of awareness,

one gradually produces the three kinds of suffering, which are called "suffering on top of compounded suffering." These three words "suffering" are the same as those in the ensuing conclusion—the three kinds of suffering including the previous suffering of conditioned existence and so forth.

> 一切有心衆生、見是三苦、起無量苦惱因緣故、我於是中入教化道三昧。現一切色身於六道中、十種辯才、說諸法門。謂苦識苦緣、刀杖緣具、苦識行身、瘡腫發壞、內外觸中、或具不具。具二緣中、生識識作、識受觸識、名爲苦識。行二緣故、心心緣色、心觸觸惱。受煩毒時爲苦苦。心緣識、初在根覺緣、名爲苦覺。心作心受、觸識覺觸、未受煩毒時、是名行苦。

[Sutra] Because all sentient beings that have mind who see these three kinds of suffering give rise to the causes and conditions for immeasurable suffering and distress, I enter into the samādhi of the path of teaching and conversion. I manifest form bodies throughout the six destinies, and with the ten kinds of rhetorical skill, elucidate the approaches to the Dharma. This means that in "awareness of suffering" and "conditions for suffering," the conditions of [the physical pains of] swords and staves are included. In awareness of suffering in the conditioned bodily sores and decay impinge internally and externally; sometimes they are included and sometimes not. Within the inclusion of these two conditions, consciousness is produced and consciousness creates; consciousness senses, impinging on consciousness; this is called the consciousness of suffering. Since it karmically forms two conditions, each thought conditions from; the mind impinges; impingement brings distress. At the moment one feels this pain and distress it is called "compounded suffering." Consciousness, mind, and conditions first abide in faculties being aware of conditions, and this is called "awareness of suffering." The mind creates and the mind feels, it impinges on consciousness and awareness of it [further] impinges; at the time when one has not yet felt this pain and distress (i.e. compounded suffering) it is called "suffering induced by karmic flux."

逼迮生覺、如斲石火。於身心念念生滅、身散壞轉變化、識入壞緣。緣集散、心苦心惱、受念後緣染著、心心不捨。是爲壞苦。三界一切苦諦。復觀無明、集無量心、作一切業、相續相連、習因集因。名爲集諦。正見解脫、空空智道心心、名以智道道諦。盡有果報、盡有因清淨、一照體性、妙智寂滅一諦。慧品具足名根。一切慧性、起空入觀。是初善根。

[Sutra] Impingement produces awareness, as hewing a stone produces sparks. In the moment-to-moment arising and cessation in body and mind, the body disintegrates, changes, and transforms, while consciousness is subjected to the disintegration of conditions. Conditions gather and scatter, and after mental pain and mental anxiety are felt and noted, they subsequently condition so as to pollute and attach, never relinquished for a single thought-moment. This is the suffering of decay. The three worlds are nothing but the truth of suffering. If we furthermore analyze nescience, one accumulates innumerable thoughts, creating all kinds of karma that continues without interruption, habituating causes and gathering causes. This is called the truth of arising. Liberation through right view, the path of discernment of both kinds of emptiness in each thought is called the truth of the way by means of the path of discernment. All karmic retribution that exists and all causal purity that exists are illuminated at once in its essential nature; this is the one truth of extinction by subtle discernment. Being fully endowed with the qualities of wisdom is called "root." The essence of all wisdom, giving rise to emptiness, enters contemplation. This is the first wholesome root.

述曰。第二化導。諸有心者、見是三苦、起八苦等之因緣故、此地菩薩、入教化道三昧、說諸過患、令生厭背。於中入定、意業自在。現身六道、身業自在、十辯說法、語業自在。十者傳說、一自相說事相故、二同相說理相故、三行相、四說相、五智相、六無我慢相、七大小乘相、八菩薩地相、九如來地相、十作住持相、卽古今恆爾相也。[如十地論]

[Commentary] The second part deals with transformation and guidance. Because all those who have mind see these three aspects of suffering, and give rise to the causes and conditions of the eight kinds of suffering and

so forth, bodhisattvas at this ground enter into the samādhi of the path of converting others; they explain about afflictive behaviors, causing people to become disillusioned with them. Here they enter into concentration, and are unhindered in their mental activity; they appear in bodies throughout the six destinies, unhindered in their bodily activity; they expound the Dharma with ten kinds of rhetorical skills, unhindered in their verbal activity. Regarding these ten, tradition says that they are: (1) explaining the marks of phenomena from the marks of individuality; (2) explaining the marks of principle from the marks of sameness; (3) [explaining] the marks of action; (4) [explaining] the marks of explanation; (5) [explaining] the marks of cognition; (6) [explaining] the marks of lack of the conceit "I am;" (7) [explaining] the marks of the greater and lesser vehicles; (8) [explaining] the marks of the bodhisattva grounds; (9) [explaining] the marks of the stage of the Tathāgata; (10) [explaining] the marks of creating firm abiding; this is the same as the mark of eternality of past and present. [This is like [the explanation in the *Daśabhūmikasūtra-śāstra*]]

> 苦識者苦體也、於此且說四諦門故。苦緣者所依也。依自心王及根起故。刀杖緣具者、外觸境也。苦識行瘡腫發壞者、內觸境也。以覺苦識所行執受、內身觸故。刀等破身、故具二觸。瘡等自生、故言不具。具所依緣、生了別故、名爲生識。識作思也、識受受也、觸識觸也、如是一聚、合名苦識。以隨顯勝、且擧三心所。

[Commentary] "Consciousness of suffering" is the essence of suffering; thus it is here that the topic of the four truths is also broached. "Conditions for suffering" are the basis; this is because they arise based on one's mind-kings and faculties. "Conditions of [the physical pains of] swords and staves included" refers to externally impinging objects. "Awareness of suffering in the conditioned [body]; sores and decay" refer to internally impinging objects. Since one is aware of that which is karmically formed and grasped to by the suffering consciousness, there is impingement within the body. Since knives and so forth harm the body, both kinds of impingement are concurrent. Abscesses and so forth arise on their own, and therefore they are

said not to be concurrent. Since the included objective supports give rise to distinct forms of awareness they are said to "produce consciousness." Since consciousness constructs thoughts, since consciousness feels sensations, and since the impinged consciousness [also] impinges, this kind of agglomeration of cognitive events is collectively termed "consciousness of suffering." In order to express their prominent aspects, three main mental functions are here foregrounded.

然此苦諦差別有三。一者苦苦、依根境故、言行二緣。由此念念緣身瘡等故、言心心緣色。此心觸對觸惱之境、領受煩毒、爲苦苦也。二者行苦。二苦本故處中說。言心緣識者、名之差別。初在根發、多分率爾覺所緣境、名行苦覺。思受及觸、纔覺境觸。未受毒時、捨受現前、名爲行苦。三者壞苦。境切生苦、如斲石火。謂由緣逼、斲行苦石、出壞等苦、燒身心也。此有二種。刹那生滅、卽細壞苦。若一期身散壞、轉變如幻化。識於中了故、言識入壞緣也。

[Commentary] So here the truth of suffering is distinguished into three. The first is compounded suffering, which is, being based on the faculties and their objects, called the karmic flux of two conditions. Based on this, in each moment there is apprehension of bodily sores and so forth, which is called apprehension of form in each thought. This mind bumps into and is impinged upon by annoying objects, which results in the experience of torment, and thus is compounded suffering. The second is the suffering induced by karmic flux, which, being the basis of the two kinds of suffering, is explained in their context. "Consciousness, mind, and conditions" are nominal distinctions. They first reside in the activation of faculties; when the greater portion is in a state of flurried activity, the awareness of such objects is called awareness of suffering in induced by karmic flux. Thinking, sensation, as well as contact, are slightly aware of objects impinging. At the time when one has not felt pain, one is in a state of neither pleasure nor pain, and this is called "suffering induced by karmic flux." The third is the suffering of decay. When objects press upon one it produces suffering, like striking a flintstone. This means that based on the condition of annoyance one strikes the flintstone of the suffering induced by karmic flux to produce the

suffering of decay and so forth, burning the body and mind. Here there are two kinds. [The first is] momentary arising and cessation, which is the subtle form of the suffering of decay. When the body decomposes instantaneously, it changes to be illusory. Since the consciousness contained within is over with, it means that consciousness enters into the condition of disintegration.

妻子珍等、存名緣集。彼後敗壞、名爲緣散。爾時、心苦轉增心惱、雖現受念、後散壞緣、戀著前存、念念不捨。是爲壞苦。總結上云三界一切苦諦也。次明集諦。謂觀無明、引集無量善惡之心、作一切業、習氣相續。煩惱習因。諸業集因名爲集諦。次明道諦。正見因也、解脫果也、空空智道體也。謂二空智、以世間正見爲因、出世解脫爲果。羣聖之迹名道、見修等別名心心。總結名以智道道諦。次明滅諦。盡有苦果、盡有集因、離障淸淨。一味所照體性、以聖妙智擇力、寂滅一諦也。慧品具足已下、總結初慧善根。起空者俗智、入觀者眞智。

When wife, children, and one's valuables remain, it is called the gathering of conditions; their subsequent fading away is called the dispersal of conditions. At this time, the mental state of suffering intensifies into a mental state of torment; and even though one presently entertains thoughts of [having these favorite things], afterwards these conditions fade away, but one attaches to their prior existence, unable to let go for even a single thought. This is called the suffering of disintegration. Above in the general conclusion it says "The three worlds are all subject to the truth of suffering." This is followed by the explanation of the truth of arising, which means that one observes that nescience induces countless wholesome and unwholesome states of mind, creating all kinds of karma, the habit energies of which continue on. The causes cultivated by affliction and the causes accumulated from all karmic activities is called the truth of arising. Next is the explanation of the truth of the path. Right view is its cause; liberation is its effect; discernment of both kinds of emptiness is its essence. Regarding discernment of both kinds of emptiness—the correct view at the conventional level is its cause and transmundane liberation as its result. The traces of all the sages is called the path; the [paths of] seeing and cultivation and so forth are called "mental states." In conclusion it is called the truth of the path as the path of discernment. Next is the

explanation of the truth of cessation. All of the effects of suffering that exist and all of the causes of arising that exist are free from hindrances and pure. The essence illuminated by a single flavor, using the discriminating power of holy marvelous discernment, extinguishing [everything] in a single truth. "Faculties of wisdom are complete" and following are a general summary of the first wholesome root of wisdom. That which produces emptiness is conventional discernment; that which enters contemplation is true discernment.

第二觀捨一切貪着、行一切平等空捨。無緣而觀諸法空際一相。「我觀一切十方地土、皆吾昔身所用故土。四大海水、是吾故水。一切劫火、是吾昔身故所用火。一切風輪、是吾故所用氣。我今入此地中、法身滿足、捨吾故身。畢竟不受四大分段不淨故身。」是爲捨品具足。

[Sutra] In the second one contemplates the relinquishment of all kinds of craving and attachment, practicing all forms of relinquishment based on [awareness of] the equality of emptiness. Without conditions one sees all dharmas to have the single aspect of the state of emptiness: "I see all lands in the ten directions to be the former lands that I enjoyed in previous lives. The waters of the four great seas are all my former waters; all age-ending conflagrations are the conflagrations I formerly applied in my previous lives. All whirlwinds are the ethers I formerly employed. I now enter into this world with my Dharma body complete, relinquishing my former body. In the end I will not take on my former impure limited body composed of the four elements." This is the consummation of the faculty of relinquishment.

述曰。逆次第二、觀捨善根。初總標云、第二觀彼捨一切貪障、而行平等空之捨也。

[Commentary] The second, in reverse order, is the contemplation of the wholesome roots of relinquishment. First, the general indication says "in the second one contemplates the relinquishment of all craving and obstructions,[7]

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7 The text in the sutra passage has attachment 着 instead of obstructions 障.

and practices the relinquishment based on equality in emptiness."

次明行相。以無緣行、觀法空際一眞如相、又觀世俗平等之門、謂觀地土。吾所已用舊故土等、四大皆然。我今入此地者、離垢地也。畢竟不受不淨身者、如十住論、「初地菩薩、於五欲中煩惱作患。上地不然。」無始婬愛、受胎生身。所棄尸身、成大地等。今於五欲不作過患、更不應受胎生身故。

Next is the clarification of their ways of appearing. Based on unconditioned practices, one observes the single mark of thusness of the empty state of dharmas and also observes the aspect of conventional equality, which is called observing the land. "I have already enjoyed lands in the past" means that the four elements are all like this. "I now enter this ground" refers to the ground of freedom from defilement. "Ultimately does not receive an impure body" is like what is stated in the **Daśabhūmika-vibhāṣā*: "Bodhisattvas in the first ground, being afflicted within the five desires,[8] create further affliction. Those in the higher grounds are not like this."[9] From beginningless lust one is conceived and is born into the world; the corpse that is abandoned goes into the composition of the earth and so forth. Here, the five desires do not produce excesses, so one should not again be conceived and born into the world.

第三次觀於所化一切衆生、人天樂、十地樂、離十惡畏樂、得妙華三昧樂、乃至佛樂。如是觀者、慈品具足。菩薩爾時、住是地中、無癡無貪無瞋、入平等一諦智、一切行本。遊佛一切世界、現化無量法身。

[Sutra] The third is the contemplation of the sentient beings that are

8 五欲: The *five desires* are five kinds of desire that arise from attachment to the objects 五境 of eyes, ears, nose, tongue, and body 色聲香味觸. The desires of regular people — also a reference to the five objects themselves in the sense that they are the cause of these desires: form 色欲, sound 聲欲, fragrance 香欲, flavor 味欲, and tactility 觸欲. [Source: DDB]

9 十住論 usually refers to the *Daśabhūmika-vibhāṣā*, but this line is not either in that text or elsewhere.

transformed, in conjunction with the joy of human and celestial existence, with the joy of the ten grounds, with the joy of freedom of fear of the ten evil forms of behavior, with the joy of attainment of the marvelous flower samādhi, up to the joy of Buddhahood. This kind of contemplation is the consummation of the faculty of compassion. At this time bodhisattvas who are abiding in this ground have neither delusion nor craving nor ill will, and enter into the cognition of the single truth of equality—the root of all practices. Buddhas traverse throughout all worlds, manifesting innumerable Dharma bodies.

述曰。逆次第三、觀慈善根。妙華三昧者、一乘三昧、總攝因也。佛樂、果也。後結成言無癡無貪無瞋、如次結前慧捨慈品善根成也。入平等智、諸菩薩行本也。現化無量法身者、如水中月、法身影故。

[Commentary] This is the third in reverse order, the contemplation of the wholesome root of kindness. The "marvelous flower samādhi" is the One Vehicle samādhi—the cause of full inclusion [of all sentient beings]. "Joy of buddhahood" is the result. The subsequent conclusion says "neither delusion, nor craving, nor ill will" which, like the prior conclusions regarding wisdom and relinquishment, establishes this as the consummation of the wholesome root of the faculty of kindness. "Entering the cognition of equality" is the "root of all bodhisattva practices." "Manifesting innumerable Dharma bodies" is means that the images of the Dharma body are like the moon reflecting in the water.

如一切衆生天華品說。

[Sutra] It is as explained in the Chapter on the Heavenly Flower of All Sentient Beings.

述曰。第三指廣、餘地準此。

[Commentary] This third part indicates the breadth; the other grounds

take this as their standard.

3. Ground of the Luminosity of the Essence 體性光明地

若佛子菩提薩埵光明體性地。以三昧解了智、知三世一切佛法門、十二法品名味句、重誦、記別、直語、偈、不請說、律戒、譬喻、佛界、昔事、方正、未曾有、談說。是法體性、名一切義別。

[Sutra] In the case of the bodhisattvas' ground of the luminosity of the essence, they use samādhi and complete understanding to know all the Buddha's teachings of the three times, the words, meanings, and phrases of the twelve divisions of the canon: repeating verses, predictions, straight narrative, pure verse, uninvited sermons, rules and disciplines, parable, Buddha realms, ancient matters, corrective, never before seen, and conversations. This is the essence of the Dharma, with words specifying all meanings.

述曰。第三地名光明者、發光地故。次行相中有二、自利故利他故。初亦有二、知能詮故知所詮故。此初也。三昧解了智者、以依勝定發三慧故。三世佛法門者、十二分教。名句文身、徧攝能詮故。重誦者應頌、此不了義、對記別故、在前立二。直語者契經、此唯長行、對諷頌偈、故次立二。不請說者自說。戒律者因緣、佛界者本生、昔事者本事。方正者方廣、未曾有者希法。談說者論議。言名一者、一種名句文故、義別者、開爲十二分故。

[Commentary] The third ground is called "luminous" because it is ground of the emission of light.[10] Next, there are two ways in which it appears: as self-improvement and improvement of others. Within the first there are again two: knowing the explanation of the scriptures and knowing what is explained by the scriptures. This is the first. "Samādhi and complete understanding" means that depending on excellent concentration they

10 發光地 A commonly used name for this ground in other texts such as the *Prajñāpāramitā-sūtra, Saṃdhinirmocana-sūtra*, etc.

manifest three kinds of wisdom. "Buddhadharma teachings of the three times" refers to the twelve-genre canon. This is because aggregations of words, phrases, and syllables are always gathered to articulate the teaching. "Repeating verses" are coupled verses (*geya*); this meaning is unclear, but in view of its sequential relation [within the twelve genres] to "predictions," it is prior, in the second position. "Straight narrative" refers to scripture (*sūtra*); this is text that is strictly prose, which is distinguished from "pure verse;" hence it is in the second position. "Uninvited sermons" refers to unprompted sermons (*udāna*). "Rules and disciplines" means historical narratives (*avadāna*); "buddha realms" are accounts of [the Buddha's] past lives (*jātaka*) and "ancient matters" are the past lives of the Buddha's disciples (*itivṛttaka*); the "corrective" are the expanded discourses (*vaipulya*); the "never before seen" are the miracles (*adbhuta*), and the "conversations" are the discussions (*upadeśa*). "The words are one" means that the texts are composed throughout of the same aggregates of words, phrases, and syllables. Since the "meanings are different" the canon is broken down into twelve genres.

是名味句中、說一切有爲法。分分受生、初入識胎、四大增長色心。名六住於根中、起實覺、未別苦樂觸識。又覺苦樂識名三受、連連覺著受無窮。以欲我見戒取、善惡有。識初名生、識終名死。是十品、現在苦因緣果觀。

[Sutra] All conditioned dharmas are explained within these words, meanings, and phrases. They are born bit by bit, starting with the entry of consciousness into the womb and the four elements enlivening material and mental [factors]. Names and the six [sense] bases within the faculties produce raw awareness, which, not yet discriminating suffering and pleasure is called "contact consciousness." Furthermore, the consciousness of suffering, pleasure, and consciousness is called the "three sensations;" one is continually aware of and endlessly attached to sensations. By grasping to desire, self, views, and precepts, good and evil come into existence. Consciousness beginning is called birth; consciousness ending is called death. These ten items are the contemplation of the causes, conditions, and effects of the present suffering.

述曰。第二知所詮也。分分受生者、分段生也。初入識於胎、卽識支位也。四大增長色心者、名色支也。名六住於根中、起實覺者、堪發識位、爲六處支故。未別苦樂、名觸識者、觸支也。覺苦樂識、名三受者、受支也。連連覺著受無窮者、愛支也、恆著愛故。欲謂欲取、我謂我語取。見卽見取。戒卽戒禁取、合取支也。善惡有者、有支也。識初名生、生支也、識終名死、死支也。言是十品者、除無明行支故。現在苦因緣果觀者、識等五支、名現在苦。愛取有三、名現在因緣。生老死二、名因緣之果。能觀察彼、名之爲觀。

[Commentary] The second part is knowing what is articulated. "Born bit by bit" refers to delimited birth. "Starting with the entry of consciousness into the womb" refers to the link of consciousness (*vijñāna*) [among the twelve links in the chain of dependent arising]. "Four elements enlivening material and mental [factors]" refers to the link of name and form (*nāma-rūpa*). "Names and the six [sense] bases within the faculties produce raw awareness," matching the level of the arising of consciousness, and this is the link of the sixfold sphere of sense contact (*ṣaḍāyatana*). "Not yet discriminating suffering and pleasure is called 'contact awareness,' " which is the link of contact (*sparśa*). "Awareness of suffering, pleasure, and consciousness is called the three sensations" refers to the link of sensation (*vedanā*). "One is continually aware of and endlessly attached to sensations" is the link of craving (*tṛṣṇā*), since one is incessantly attached. "Desire" means "grasping to desire;" "self" means the belief in the existence of a self; "view" means attachment to views. "Precepts" means attachment to precepts, and all of these constitute the link of grasping (*upadāna*).[11] "Good and evil come into existence" is the link of being; "the beginning of consciousness is called birth" is the link of birth; "the ending of consciousness is called death" is the link of death. The reason it says "these ten items" is because the links of nescience (*avidyā*) and dispositions (*saṃskāra*) have been omitted. As for "view of the present suffering, its causes, and effects:" the five links of consciousness and so forth are called present suffering; the three of craving, grasping, and being are called the present causes and conditions; the two of birth, and ageing-

11 This is the standard set of four kinds of grasping 四取, also found in other texts.

and-death are called the effects of the causes and conditions. The ability to analyze these is called "contemplation."

是行相中道、我久已離故、無自體性。入光明神通、總持、辯才、心心行空、而十方佛土中現劫化、轉化百劫千劫。國土中養神通、禮敬佛前、諮受法言。復現六道身、一音中說無量法品。而衆生各自分分、得聞心所欲之法。苦空無常無我、一諦之音。國土不同、身心別化。

[Sutra] Since, [in this] mode of appearance [of contemplation of dependent arising], by means of the middle way, I have been free for a long time, and have no sense of own-nature. Entering into luminous supernatural powers, total retention, and eloquence, I contemplate emptiness in all thoughts, and in the present kalpa in the Buddha lands of the ten directions I teach others, enlightening others for one hundred kalpas, a thousand kalpas. In these lands I nourished supernatural abilities, paying obeisance before the Buddha, requesting to hear the words of the Dharma. I furthermore appear in bodies throughout the six destinies, and in a single voice explain countless aspects of the Dharma. Yet each sentient being, according to his particular spiritual proclivities, hears the Dharma he wants to hear. Suffering, emptiness, impermanence, and no-self are the sounds of the one truth (of suffering). Their lands are not the same, their bodies and minds are transformed distinctively.

述曰。第二利他也。菩薩念言、「於是緣生行相、以中道智、我久已離有無著故、無自體性。」知所證已、亦爲利他、入總持辯、事佛受法。現身六道、隨應說法。現劫化者、如維摩經、「一日舒爲七大劫。」等。展轉化故、言轉化百千劫。國土不同、身心別化者、隨其國欲、三業別化。

[Commentary] The second [aspect of this mode of appearance] is the improvement of others. Bodhisattvas think to themselves: "In this mode of appearance of dependent arising, through the cognition of the middle way, I have long been freed of attachment to existence and nonexistence; therefore I have no sense of own-nature." I fully know what is to be realized, and I also

teach others. I enter retention and eloquence, serve the Buddha and receive his Dharma. Appearing in bodies throughout the six destinies, I explain the Dharma according to the capacities of listeners. "Teaching others in the present kalpa is like in *Vimalakīrti-sūtra*, which says: "A single day extends out into seven great kalpas" "[12] and so forth. Since they are continuously transformed it says "transforming others for a hundred … a thousand kalpas." "Their lands are not the same and their bodies and minds are transformed distinctively" means that according to the desires of their lands, they are transformed according to distinctions in their three karmic activities.

是妙華光明地中、略開一毛頭許。如法品解觀法門千三昧品說。

[Sutra] What is explained here in this ground of illumination of the marvelous flower is nothing more than a summary that is like the tip of a hair. Its full elaboration is like that explained in the Dharma Chapter, and in the Liberation Contemplation Dharma Gate Thousand Samādhi Chapter.

述曰。第三存略指廣、如彼二品、已廣說故。

[Commentary] When the contents of this third ground that are here abbreviated are fully elaborated it is like those two chapters, where this ground has been explained in detail.

4. Ground of the Knowability of the Essence 體性爾焰地

若佛子菩提薩埵體性地中、爾眞焰俗、不斷不常、卽生卽住卽滅、一世一時一有、種異異。現異故因緣中道、非一非二、非善非惡。非凡非佛故、佛界凡界一一、是名爲世諦。其智道觀、無一無二、玄道定品。所謂諸佛心行、初覺定

12 The text in the *Vimalakīrti-sūtra* seems to say that seven days become one kalpa. See T 476.14.571b19–21

因、信覺思覺、靜覺上覺、念覺慧覺、觀覺猗覺、樂覺捨覺。是品品方便道、心心入定果、是人住定中、皦皦見法行空。若起念定、入生心定、生愛順道、道法化生、名法樂忍住忍、證忍、寂滅忍。

[Sutra] My disciples, bodhisattvas in the stage of essence accord with the real and illuminate the conventional, without annihilating or holding to eternalism; at the same time arising, abiding, and extinguishing; each lifetime, each moment, and each existence, are differentiated. Since they appear differently, the middle way of causes and conditions is neither one nor two, neither good nor bad. Since they are neither worldlings nor buddhas, the realms of the buddhas and the realms of worldlings are distinguished, one by one. This is called the conventional truth. In this view of the way of discernment there is neither one nor two; the profound way and the category of concentration. The mental functions of the buddhas are, at first, the awareness of concentration as cause; then faith awareness, thought awareness, still awareness, upward awareness, remembrance awareness, wisdom awareness, contemplation awareness, pliant awareness, comfortable awareness, and indifferent awareness. These various categories of the path of skillful means enter in each thought into the concentration-result of concentration; these people, abiding in concentration, vividly see the emptiness of the activity of dharmas. If they give rise to mindful concentration they enter into the production of thought concentration, produce loving accordance with the way, and following the Dharma teach people. This is called the tolerance of joy in the Dharma, the tolerance of abiding, the tolerance of realization, and the tolerance of extinction.

述曰。第四地、行相中有二。自分行故、勝進行故。此初也。梵云爾焰、卽所知義。今配二諦、故言爾眞皦俗。離增減故、言不斷不常。如無量劫、卽是一念、况生住滅、一世一時一有。一有者、一妙有也。雖眞一味、因緣不雜、故言種異異。如因緣別、果亦不同、故言現異。旣雖無相、不壞假名、故言因緣中道也。旣無定性、名中道故。非一二等、如文可知。然隨假相、佛與凡等、一一差別、名爲世諦。

[Commentary] The fourth ground has two modes of appearance: practice in one's own level, and practice advancing to the next level. This is the first. The Sanskrit *jñeya* 爾焰 has the meaning of "the known." Here the logographs are separated (and used for their meaning, rather than their sound), and thus it says "according with 爾 the real, illuminating 燄 the conventional." Since one is free from reification and annihilation, it says "neither annihilationism nor eternalism." If innumerable kalpas are the same as a single thought-moment, how much more so for arising, abiding, and ceasing, which are one life, one moment, one existence. "One existence" means one marvelous existence. Even though reality has one taste, causes and conditions are not mixed up, hence it says "differentiated." Since causes and conditions are distinct, their effects are also not the same, and therefore it says "appear differently." And even though there are already no marks, nominal designations remain intact; hence the words "middle way of causes and conditions." Since it has no set nature, it is called the "middle way." "Neither one, nor two" etc., can be understood according to the text. Yet according to their nominal marks, Buddha, worldling and so forth are each distinguished, and this is called the conventional truth.

然勝義智道觀、彼無一二。如何等法。觀彼眞耶。故總擧言、玄道定品也。玄卽所緣、道謂慧也、定謂所依。言佛心行者、擧果顯因。初覺定因者、初悟空理、定卽因也、覺之因故。何等名品。謂有十種。初三如次、聞思修慧。次七證位、七覺支也。上覺精進、以上昇故。觀覺定也、從果名故。猗覺安也、舊翻倚故。樂謂喜也。

Yet in the contemplation of the path based on discernment of the ultimate truth, these are neither one nor two. What kind of dharmas are they? Should they be seen as real? Therefore this is broadly signaled with the words "profound way and category of concentration." "Profound" is the object of perception; "way" refers to wisdom; concentration is the support. "Mental activities of the buddhas" raises up the effect to show the cause. "At first, the awareness of concentration as cause" means that in the first awakening to the principle of emptiness concentration is cause, since it is the cause of the

awareness. How many category names are there? There are said to be ten kinds. The first three in the order are the wisdoms of hearing, thinking, and cultivating the Dharma. The next seven levels of realization are the same as the seven limbs of enlightenment.[13] "Upward awareness" refers diligent effort (*vīrya*) since one ascends (to a better level). "Contemplation awareness" refers to meditative concentration—the name here is derived from the effect. "Serene awareness" is calmness; it was earlier translated as "harmonizing" 倚.[14]

四地菩薩、漸斷障時、方便道力、念念進入定果覺慧。是人住定、起慧焔故、見世俗法、行勝義空。若起念定者、定之親因、幷擧念也。起者、出也。出前緣法、緣空定者。卽入有情、緣心定中、生慈心愛、以順道法化生。旣愛法樂、名法樂忍。持德不退、名爲住忍。入眞名爲證忍、出妄名寂滅忍。名之差別也。

When bodhisattvas of the fourth ground gradually eliminate hindrances, the power of the path of skillful means advances them in every moment into the fruit of concentration—the wisdom-awareness. Because this person, abiding firmly in concentration, ignites the flame of wisdom, he perceives the conventional Dharma, and advances to the ultimate truth of emptiness. "If they give rise to mindful concentration" means that the direct cause of concentration is the simultaneous raising up of mindfulness. "Give rise to"

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13 七覺支: *seven factors of enlightenment* Or *seven limbs of enlightenment* (Skt. *sapta-bodhy-aṅga*). This list is also found as a subset of other elements of Buddhist practice, such as the thirty-seven factors of enlightenment 三十七菩提分. Their order and precise terminology can vary depending on the text, but a fairly standard list includes: (1) 擇法 (擇法覺支) correctly evaluating the teaching; discriminating between the true and the false (*dharma-pravicaya-saṃbodhyaṇga*); (2) 精進 (精進覺支) being unstinting in practice (*vīrya-saṃbodhyaṇga*); (3) 喜 (喜覺支) rejoicing in the truth; joy, delight (*prīti-saṃbodhyaṇga*); (4) 輕安 (輕安覺支) attaining pliancy (*praśrabdhi-saṃbodhyaṇga*); (5) 念 (念覺支) remembering the various states passed through in contemplation; keeping proper awareness in meditation (*smṛti-saṃbodhyaṇga*); some listings reverse this limb and the seventh. (6) 定 (定覺支) concentrating; (*samādhi-saṃbodhyaṇga*) (7) 行捨 (捨, 捨覺支) detaching all thoughts from external things (*upekṣā-saṃbodhyaṇga*). [Source: DDB]

14 The glyphs 猗 and 倚 have semantic overlap in addition to their graphic similarity.

means "to issue." The conditioned dharma prior to issuance conditions the contemplation of emptiness. Upon entry into [the world of] sentient beings, within the conditioned thought and concentration, one produces the love of the mind of kindness, and by accordance with the way and the Dharma, transforms sentient beings. Since one already loves the comfortableness of the Dharma, it is called the tolerance of the comfortableness of the Dharma; maintaining merit without retrogression is called the tolerance of abiding; entering reality is called the tolerance of realization; escaping delusion is called the tolerance of extinction. This is the distinction in naming.

故諸佛於入光光華三昧中、現無量佛、以手摩頂、一音說法。百千起發而不出定。住定、味樂定、著定、貪定。一劫千劫中住定、見佛蓮華座說百法門。是人供養聽法、一劫住定。時諸佛光中摩頂、發起定品出相進相去向相故、不沒不退、不墮不住。頂三昧法、上樂忍、永盡無餘。卽入一切佛土中、修行無量功德品、行行皆光明。入善權方便、教化一切衆生、能使得見佛體性常樂我淨。是人生住是地中、行化法門、漸漸深妙、空華觀智、入體性中道、一切法門品滿足。猶如金剛、上日月道品、已明斯義。

[Sutra] Therefore the buddhas, entering the Radiant Flower Samādhi, manifest innumerable buddhas, who, placing their hands on the head of the listeners, expound the Dharma with a single voice. In a hundred thousand stirrings they do not depart from concentration. They abide in concentration, enjoy the flavor of concentration, are addicted to concentration, and crave concentration. Abiding in concentration in one kalpa or one thousand kalpas, these people see buddhas on lotus thrones expounding a hundred approaches to the Dharma. These people make offerings and listen to the Dharma, abiding in concentration for a single kalpa. At this time within the buddhas' luminosity they receive the laying of hands on their heads and give rise to the state of concentration, the aspect of transcendence, the aspect of advancement, and the aspect of tending toward; hence they do not sink down and do not retreat; they do not fall, and do not linger. In the Dharma of the peak samādhi there is the tolerance of superior bliss, permanent extinction without remainder. Thereupon entering into all buddha-lands, they cultivate

themselves in the category of innumerable merits, each practice luminously shining. Entering into the application of skillful means, they enlighten all sentient beings, enabling them to gain a vision of the constancy, bliss, self, and purity of the buddha-nature. These people who are born in and abide in this land carry out the Dharma teachings of conversion, which become gradually more profound. With knowledge of the contemplation of sky-flowers they enter the middle way of the essence, and the Chapter on all the Approaches to the Dharma is fulfilled. It is just like the adamant in the previous Chapter on the Course of the Sun and Moon, where this point has already been explained.

述曰。第二勝進行。於彼菩薩所入定中、諸佛現影而起發故。百千起發者、精進法門也。著定者、釋住定也。貪定者、釋味樂定也。然善法欲、非貪煩惱、已斷定愛故。發起者、覺發也。警彼定品三種相故。菩薩定力超三有故、名爲出相。

[Commentary] The second are the practices of advancing to a higher stage. In this concentration that is entered into by bodhisattvas, all buddhas manifest their form and stimulate practitioners. “In a hundred thousand stirrings” refers to the Dharma approach of vigorous effort. “Addicted to concentration” explains abiding in concentration. “Craving concentration” explains “savoring the flavor of concentration.” Yet the desire for the right Dharma is not afflictive desire, since one has already severed rigid attachment. “Stirring” means “awaken.” This is to admonish the reader that the category of concentration has three kinds of aspects. Since the concentration power of the bodhisattvas transcends the three existences, it is called the “aspect of transcendence.”

超二乘滅、名爲進相。向大乘果、名去向相。佛光覺發出相之故、菩薩不沒生死、不退涅槃。覺發進相之故、不墮二乘、覺發去向相故、不住因位。是則定品功德滿足。謂摩頂發起、名頂三昧法。離沒等劣、名上樂忍。功德圓備、名永盡無餘。

Going beyond the extinction of the two vehicles is called the “aspect of

advancement." "Tending toward the fruition of the Great Vehicle" is called the "aspect of tending toward." Since the Buddha's luminosity and awakening are the aspect of transcendence, the bodhisattvas do not sink down into birth-and-death, do not retreat from nirvāṇa. Because of awakening in the aspect of advancement, they do not fall into the practices of the two vehicles; because of awakening in the aspect of proceeding toward [the Great Vehicle fruition] they do not linger in the causal stage. Thus, the merits of the category of concentration are consummated. This means that the laying of hands on the head and the awakening of disciples is called the Dharma of the peak samādhi. Free from sinking [into saṃsāra] and such weakness is called the tolerance of superior contentment. The consummation of merits is called "permanently extinguishing without remainder."

無量功德品、福也。行行皆光明、智也。見佛體性常樂我淨者、令心解故。餘文可解。上日月下、指餘品也。

The "category of innumerable merits" is blessings. "In each practice all are brightly illuminated" is wisdom. The "vision of the constancy, bliss, self, and purity of the buddha-nature" allows their minds to be liberated. The meaning of the remaining text is obvious. The chapters after the Course of the Sun and Moon are other chapters.

5. Ground of Wisdom-Illumination of the Essence 體性慧照地

若佛子菩提薩埵慧照體性地。法有十種力生品、起一切功德行。以一慧方便、知善惡二業別行、處力品。善作惡作業、智力品。一切欲求願六道生生、果欲力品。六道性分別不同、性力品。一切善惡根一一不同、根力品。邪定正定不定、是名定力品。一切因果、乘是因、乘是果、至果處乘因道、是道力品。五眼知一切法、見一切受生故、天眼力品。百劫事一一知、宿世力品。於一切生煩惱滅、一切受無明滅、解脫力品。是十力品智、知自修因果、亦知一切衆生因果分別。

[Sutra] My disciples, for bodhisattvas at the ground of the essence of wisdom illumination, the Dharma has the qualities produced from ten kinds of powers, which give rise to all meritorious activities. By one activity of the skillful means of wisdom one knows the distinction in good and evil activities; this is the category of the power of [knowing] what is appropriate. [Knowledge of] the karma from good and evil activities is called the category of knowledge power. [Knowledge of] all desires and aspirations of all the beings in the six destinies is called the category of the power of [knowledge of] fruits desired. [Knowledge of] the distinction in the natures of the beings in the six destinies is the category of the power of [knowledge of] natures. [Knowledge of] the distinction of faculties as being wholesome or unwholesome is the category of the power of the [knowledge of] faculties. [Knowledge of] the wrongly determined, correctly determined, and undetermined is called the category of [knowledge of] determination. [Knowing that] in all causes and effects [in the path] that the vehicle is the cause, and the vehicle is the effect, and that reaching the effect is based in the vehicle that is the cause of the path—this is the category of the power of the [knowledge of] the path. The five eyes know all dharmas and see the undergoing of all rebirths; hence the category of the power of the [knowledge of the] divine eye. Every single matter of a thousand kalpas is known; this is the category of the power of [knowledge of] previous lives. [Knowing of] the extinction of all active afflictions, and of the extinction of all received nescience—this is the category of the power of [the knowledge of] liberation. The knowledge of these ten categories of powers is to know one's own cultivation of causes and fruition, as well as to know the distinction in the causes and fruitions of all sentient beings.

述曰。第五地、擧章云慧照者、始雙照故。地行有二、自分故、勝進故。初亦有二、智故、通故。此初也。總標云十力生品者、起一切功德行故。一以一慧至處力品者、處非處智力也。二自業智力、三種種勝解智力、能知六道意樂勝劣故。現行意樂、名爲果欲。四種種界智力、知種姓故。五根上下智力、六靜慮解脱智力。能知凡聖定差別故、正定聖也。七徧趣行智力、能知趣果方便故。謂知

乘是因、必至果處。及乘是果、由乘因道故。如對法云、「悟入大小乘教所攝境故。」八死生智力。言五眼知一切法者、類擧總數、慧法眼等、知一切法。以天眼見諸受生故。九宿住隨念智力。十漏盡智力。一切受者、順現受等、潤生煩惱滅、發業無明滅故。

[Commentary] The start of the discussion of the fifth ground is signaled by the words "wisdom-illumination," since it begins with double illumination. There are two kinds of practice in this stage: those of one's own level, and those of advancement to the next level. Within the first there are also two: knowledge and superknowledge. This is the first, which is summarized in the phrase "this Dharma has the categories produced from ten kinds of powers, which give rise to all meritorious activities." The first is the category of the power that apprehends all kinds of appropriateness, which is the power of discerning right from wrong (*sthānâsthāna-jñāna-bala*). The second is the power of knowing one's own karma (*karma-svaka-jñāna-bala*); the third is the power of the knowledge of what sentient beings desire (*nānâdhimukti-jñāna-bala*), named as such since one is able to know the superiority and inferiority of that which is considered enjoyable by the beings in the six directions; when one's aspirations are manifested, they are the fruition of one's desires. The fourth is the power of the knowledge of the varieties of causal factors (*nānā-dhātu-jñāna-bala*), named as such because one knows the seed natures [of sentient beings]; the fifth is the power of knowing the greater and lesser religious capacities of sentient beings (*indriya-parâpara-jñāna-bala*); the sixth is the power of knowledge of all forms of liberating meditation (Skt. *dhyāna-vimokṣa-samādhi-samāpatti-jñāna-bala*), named as such because one discerns the differences between the levels of meditation engaged in by unenlightened worldlings and adept practitioners—thus, there are correctly determined adepts; the seventh is the power of the knowledge of the gamut of courses and paths pursued by sentient beings (*sarvatra-gāminī-pratipaj-jñāna-bala*), named as such because one is able to know the skillful means that lead to fruition. This means knowing the vehicle as the cause will definitely lead to the level of fruition, based on the fact that the vehicle is the causal path. As Abhidharma says: "Awakening and entering into the

realm that subsumes the teaching of the greater and lesser vehicles."[15] The eighth is the power of the knowledge of death, transmigration, and birth (*cyuty-upapatti-jñāna-bala*). "The five eyes know all dharmas" is a categorical indicator of the total [of the five kinds of eyes]; the wisdom eye and dharma eye and so forth know all dharmas. It is with the divine eye that one sees all rebirths. The ninth is the power of knowledge of remembrance of past lives (*pūrve-nivāsânusmṛti-jñāna-bala*); the tenth is the power of the knowledge of contamination and the methods for its elimination (*āsrava-kṣaya-jñāna-bala*). It is named such because all modes of reception of karma, such as reception of karma in the present and the nourishment of future karma are extinguished; the production of nescience is also extinguished.

而身心口別用、以淨國土爲惡國土、以惡國土爲妙樂土。能轉善作惡、轉惡作善。色爲非色、非色爲色。以男爲女、以女爲男。以六道爲非六道、非六道爲六道。乃至地水火風、非地水火風。是人爾時、以大方便力、從一切衆生、而見不可思議、下地所不能知、覺擧足下足事。

[Sutra] Yet the distinct functions of body, mind, and speech take the Pure Land as an evil land, and take evil lands as paradise. They are able to turn the wholesome into the unwholesome, and the unwholesome into the wholesome. They take form as nonform, nonform as form; males are taken as female, females are taken as male. The six destinies are taken as being other than the six destinies, and that which is other than the six destinies is taken as the six destinies. And so forth up to earth, water, fire, and wind not being earth, water, fire, and wind. At this time this person takes the power of great skillful means and goes along with all sentient beings. Yet he sees the inconceivable, that which is unknowable to those at lower stages, the awareness of all the mundane affairs of life.

述曰。第二通力。三業變化、自在用故。旣從衆生、現不可議、下地不知、覺擧足

15 Source not found.

下足事。

[Commentary] The second is the power of miraculous transformation. The three activities transform, functioning without impediment. Having gone along with sentient beings, they manifest the inconceivable, unknown to those in lower stages, the awareness of all the daily affairs of life.

是人大明智、漸漸進。分分智、光光無量無量、不可說不可說法門、現在前行。

[Sutra] This person's great bright wisdom gradually advances; discriminating cognition[16] illuminates again and again, immeasurably and immeasurably. Inexplicable, ineffable approaches to the Dharma are right before him.

述曰。第二勝進分行。大明智者、總擧也。慚慚進者、加行道也。分分智者、無間道也。光光無量無量者、解脫道也。不可說不可說法門、勝進道也。

[Commentary] The second are the practices connected with advancement to the next level, the discussion of which is signaled by the words "great bright wisdom." "Gradually advance" refers to the path of applied practices.[17] "Cognition bit by bit" refers to the instantaneous path.[18] "Illuminates again

16 Taking 分分智 as referring to 分別智.

17 More commonly written as 加行位: The path or stage of applied practices The second among the five stages of practice 五位 as outlined by Vasubandhu 世親 in his Triṃśikā 唯識三十論. This is the stage where the unenlightened practitioner engages properly in various meditative and moral practices that should ultimately lead to an experience of direct insight into the real character of existence, attaining uncontaminated cognition 無漏智 to enter the path of seeing 見道 (Skt. prayoga-mārga, prayogâvasthā). It is a putting into practice of the basic teachings learned in the prior stage of preparation 資糧位. This stage corresponds with the stage of skillful means 方便道 which is taught in other texts at the same level. [Source: DDB]

18 無間道: The instantaneous path, also called the uninterrupted path . One of the four paths taught in the Abhidharma texts (the four are the path of applied practice 加行道, instantaneous path 無間道, path of liberation 解脫道, and path of superb advancement 勝進道) (Skt. ānantarya-mārga). The

and again, immeasurably and immeasurably" is the path of liberation.[19] "Inexplicable, ineffable approaches to the Dharma" is the path of advancing to the next level.

6. Ground of the Floral Radiance of the Essence 體性華光地

若佛子菩提薩埵、體性華光地、能於一切世界中、十神通明智品、以示一切衆生種種變化。以天眼明智、知三世國土中、微塵等一切色、分分成六道衆生身、一一身微塵細色成大色、分分知。以天耳智、知十方三世、六道衆生、苦樂音聲、非非音非非聲、一切法聲。以天身智、知一切色、色非色、非男非女形、於一念中、徧十方三世國土劫量、大小國土中微塵身。

[Sutra] My disciples, bodhisattvas at the Ground of Floral Radiance of the Essence are able, in all realms, to avail themselves to ten kinds of supernatural cognitive powers in order to manifest various forms for all sentient beings. (1) By the knowledge of the divine eye, one knows all the infinitesimal bits of form that combine bit by bit to constitute the bodies of the sentient beings within the six destinies; every single body's infinitesimal subtle forms that materialize great are known bit by bit. (2) By the knowledge of the divine ear one knows the sounds and voices of suffering and pleasure coming from the sentient beings in the six destinies in the ten directions and three divisions of time; one knows not-non-sounds and not-non-voices—all Dharma-voices. (3) By the knowledge of the divine body, one knows all forms, forms and non-forms, neither-male-nor-female forms; in one thought-moment,

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stage after the path of application of practices, wherein one eliminates the power of the afflictions to attach themselves to one's person. [Source: DDB]

19 解脫道: path of liberation (Skt. vimokṣa-mārga). One of the graduated paths of practices that appear in various Yogâcāra texts, also one of the four paths taught in Abhidharma. Following upon the instantaneous path 無間道, the practitioner is instantly liberated from the afflictions that he or she has been working to eliminate. [Source: DDB]

one functions in innumerable bodies in lands and eons throughout the ten directions and three divisions of time, in great and small lands.

以天他心智、知三世衆生心中所行、十方六道中、一切衆生、心心所念、苦樂善惡等事。以天人智、知十方三世國土中、一切衆生、宿世苦樂受命、一一知命續百劫。以天解脫智、知十方三世衆生解脫、斷除一切煩惱、若多若少、從一地乃至十地、滅滅皆盡。

(4) By the divine knowledge of the minds of others one knows the activities within the minds of the sentient beings of the three divisions of time; one knows the content of each thought of all sentient beings in the six destinies of the ten directions—all matters of pain, pleasure, good and evil. (5) By the divine knowledge of humans, one knows the past lives, the pain and pleasure, and future rebirths of all sentient beings in all the lands in the ten directions and three divisions of time; one knows every single life continuing for a hundred kalpas. (6) By the divine knowledge of liberation, one knows the liberation of sentient beings in the ten directions and three time divisions; the removal of all afflictions, whether numerous or few; from the first ground up to the tenth ground, all are completely extinguished, one after another.

以天定心智、知十方三世國土中、衆生心定不定、非定非不定、起定方法、有所攝受三昧百三昧。以天覺智、知一切衆生、已成佛未成佛、乃至一切六道人心心、亦知十方佛心中所說法。以天念智、知百劫千劫大小劫中、一切衆生受命、命久近。以天願智、知一切衆生、賢聖十地、三十心中、一一行願、若求苦樂、若法非法一切求、十願百千大願品具足。是人住地中、十神通明中、現無量身心口別用、說地功德、百千萬劫不可窮盡。而爾所釋迦、略開神通明品。如觀十二因緣品中說。

(7) By the divine knowledge of meditative states one knows the meditative and non-meditative states of the minds of all sentient beings in the lands of the ten directions in the three divisions of time; one also knows the non-meditative as well as the not-non-meditative states, the methods of producing meditative states along with all included states of samādhi, the one

hundred kinds of samādhi. (8) By the divine knowledge of enlightenment one knows the attainment of enlightenment and non-attainment of enlightenment by all sentient beings, up to knowing the minds of every person in the six destinies, and also knowing the Dharma that is expounded in the minds of the buddhas of the ten directions. (9) By divine knowledge of recollection one knows the lives of sentient beings throughout a hundred kalpas, a thousand kalpas, within greater and lesser kalpas, whether these lives are long or short. (10) By divine knowledge of aspirations, one knows every single aspiration and resolve of the sages of ten grounds and of the adepts of the thirty stages; whether seeking pain or pleasure, whether the Dharma or non-Dharma—all kinds of seeking—completely including the ten vows, the hundred thousand great vows. This person, abiding in the grounds, with access to the ten supernormal abilities manifests countless distinct functions of deed, thought, and speech, which are called the merits of the grounds, and which cannot be exhausted in ten billion kalpas. Yet is precisely these that Śākyamuni has expounded in a compact manner in the Chapter on Supernormal Abilities. This is the same as that which is explained in the Chapter of the Contemplation of the Twelve Limbs of Dependent Arising.

述曰。第六地、擧章云華光者、般若正因、照境破闇故。次地行中、初總標已。天眼明下、別顯十通。十通者、一天眼通、知微塵數大色、分成六道衆生身、及一一身細分成大、亦分分知。二天耳通。言非非音非非聲者、傳說、幷知音聲空故。一切法聲者、餘一切聲、有說、聞法蠡等教也。三天身通、卽神境通。知一切色及知色之非色等性。於一念中、通於十方國土之量、三世劫量、隨國大小、現齊爾所時塵數身故。

[Commentary] The discussion of the sixth ground is signaled by the words "floral radiance." This is because prajñā as direct cause illuminates objects and dispels darkness. Next, within the practices of this ground: after the opening general indication, from "knowledge of the divine eye" separately elucidates the ten supernormal abilities. The ten supernormal abilities are: (1) The supernormal ability of the eye, which knows the extremely numerous great forms, which combine to form the bodies of the sentient beings in

the six destinies. One knows piece by piece, each minor part of each body that forms the whole. (2) The supernormal ability of the ear. As for "not-non-sounds and not-non-voices," tradition says that it is because one knows that sound and voice are empty. "All dharma-voices" means that aside from all voices there is a teaching of hearing the conch of the Dharma and such teachings. (3) The supernormal ability of the body, i.e., the body that can manifest anywhere, and know the natures of all kinds of form, as well as the natures of all kinds of form and non-form. In a single instant, one penetrates all of the lands of the ten directions, all of the kalpas of the three divisions of time, and according to the size of the land, pervasively manifests in countless bodies for that period of time.

四天心通、卽他心智。五天人通、知人事故、卽宿住智。六天解脫通、卽漏盡智。知諸衆生解脫方便故。滅滅皆盡者、滅十障故。

(4) The supernormal ability of mind, i.e., the knowledge of the minds of others. (5) The superknowledge of humans. Since one knows all human affairs, this is the same as the knowledge of the former states of existence of oneself and others. (6) The superknowledge of liberation, i.e. the knowledge that extinguishes contamination; this is because one knows the skillful means for the purpose of liberating sentient beings. "Completely extinguished, one after the other" means that one extinguishes the ten hindrances.[20]

已後四通、皆是他心通之差別。如次知他定慧念願、立爲四故。非定非不定者、以上二心、體性空故。三十心者、地前心也。一切求者、於法非法求修斷也。言而爾所者、但明爾所、十通明者、於釋迦略說也。

The remaining four supernormal abilities are all variations of the supernormal knowledge of the minds of others, i.e., knowing, in the state of

20 There are various lists of ten hindrances in canonical Buddhist texts. For one such list, see 十障 in the DDB.

others' minds, their meditative concentration, their wisdom, their memories, and their aspirations, four are established. "Non-meditative as well as the not-non-meditative states" refers to the fact that the two previously-mentioned mental states (meditative and non-meditative) are empty of essential nature. "Thirty minds" refers to the thirty states of mind of the practitioners who are not yet in the grounds. "All kinds of seeking" means that in reference to the Dharma and non-Dharma one seeks to cultivate and to eliminate. "Even so much" simply clarifies that what is discussed extensively—the ten powers—is explained in a compact manner by Śākyamuni.

7. Ground of Completion of the Essential Nature 體性滿足地

若佛子菩提薩埵滿足體性地。入是法中、十八聖人智品、下地所不共。所謂身無漏過、口無語罪、念無失念。離八法、一切法中捨、常在三昧。是入地六品具足、復從是智生六足智。三界結習畢竟不受故、欲具足。一切功德、一切法門、所求滿故、進心足。一切法事、一切劫事、一切衆生事、以一心中一時知故、念心足。是二諦相、六道衆生一切法故、智慧足。知十發趣人、乃至一切佛、無結無習故、解脫足。見一切衆生、知他人自我弟子、無漏無諸煩習故、以智知他身、解脫足。

[Sutra] My disciples, when bodhisattvas [arrive to] the ground of the essence of completion, they enter into this dharma, that of the category of the cognition of the eighteen noble ones which is not shared with practitioners of the lower grounds. This means that in bodily activity there is no taint or error; in verbal activity, there is no fault in speech, and in thought, no loss of mindfulness. Free from the eight circumstances, you are dispassionate in all circumstances, always remaining in samādhi. In entering this ground there are six kinds of endowment, and furthermore, from this, your cognition produces awareness of six kinds of completion. Since you are finally not subjected to the afflictive habit energies of the three realms, your wishes are fulfilled. Since all of the merits, and all of the Dharma teachings that

you seek are fulfilled, effort is fulfilled. Since all Dharma matters, epochal matters, and affairs of sentient beings are known in one instant, in one thought, mindfulness is fulfilled. Since the characteristics of the two truths include all the dharmas of the sentient beings in the six destinies, wisdom is fulfilled. Since you know that the people in the ten stages of the opening up of a clear destination, as well as all buddhas are neither bound nor habituated, liberation is fulfilled. Since you see that all sentient beings know other sentient beings as their own disciples, and since you lack contamination and are without afflicted habituation, and since with your acumen you know other persons, liberation is fulfilled.

是人入六滿足明智中、便起智、身隨六道衆生心行。口辯說無量法門品、示一切衆生故、隨一切衆生心行。常入三昧、而十方大地動。虛空化華故、能令衆生心行、以大明具足、見過去一切劫中佛出世。亦是示一切衆生心、以無着智、見現在十方一切國土中、一切佛一切衆生心心所行。以神通道智、見未來中一切劫、一切佛出世。一切衆生從是佛、受道聽法故。

This person enters into these six kinds of completion of supernormal cognition and directly gives rise to the cognition wherein his body accords with the mental functioning of the sentient beings in the six destinies. Since with his mouth he skillfully elucidates the Chapter of Innumerable Dharma Gates, teaching all sentient beings, he accords with the mental function of all sentient beings. He always enters samādhi while the great earth shakes in the ten directions. Since empty space becomes [decorated with] flowers, he is able, using the endowment of great illumination, to cause the mental functioning of sentient beings to see the buddhas' appearing in the world in all past kalpas. Here, using the unattached cognition, he also shows the minds of all sentient beings, showing them minds and mental function of all buddhas and sentient beings in all the lands in the ten directions of the present. Using the supernormal cognition and the knowledge of the path, he sees the appearance in the world of all buddhas in all the kalpas of the future. All sentient beings, from this buddha, accept the Way and hear the Dharma.

述曰。第七地中、擧章云滿足者。功用滿故。地行有二。實行故、化相故。此初也。言十八聖人智者、以隨分得十八不共法故。古有作疏云、"初六中身無漏過者、離殺盜婬業及習故。二、口無語罪者、離妄語等四罪語故。三、念無失念者、離貪離瞋及邪見故。" 乃至廣說、非也。如此十惡、前第二地、已永離故。今解身無漏過者、身無誤失也。口無語罪者、無卒暴音也。念無失念者、無忘失念也。離八法者、無不擇捨。羅漢由執世間八法、專求自利、捨利他事。菩薩遠離八法性故、一切法中捨者、無種種想也。於生死涅槃、無差別想由、住第一大捨故。常在三昧者、無不定心也。此六入地之所滿足。

[Commentary] The discussion of the seventh ground is signaled by the words "completion." This is because its function is complete. This ground has two kinds of aspects: real practice and the aspect of transformation. This is the first. "Cognition of the eighteen noble ones"[21] means that according to one's capacity one attains the eighteen distinctive characteristics. In the past someone wrote a commentary that said "In the first set of six, the body's not having taint or fault is because one is free from the karma and habituation of killing, stealing, lust. Second, the mouth's not committing verbal transgressions, is because one is free from the four verbal faults such as lying and so forth. Third, 'no loss of mindfulness' means that one is free from craving, ill will, and mistaken views." And so on. Is this not it? The ten unwholesome kinds of behavior have already been permanently abandoned earlier, at the level of the second ground. Now, we can understand "no taint or error in body" to mean that bodi[ly activity] is faultless. "In verbal activity, there is no fault in speech" means there is no violence in one's speech. "In thought, no loss of mindfulness" means that one possesses unfailing memory. "Free from the eight circumstances" means that there is absence of the type of equanimity derived from deficiency (of productive conditions rather than) analysis. Because of their attachment to the eight circumstances of worldly

[21] This term is glossed in the lexicons as being equivalent to the eighteen distinctive abilities of the Buddha 十八不共法, i.e., eighteen distinctive cognitive functions utilized only by the Buddha, and not by śrāvakas, pratyekabuddhas, or bodhisattvas. Daehyeon's explanation here accords with this. For a list of the eighteen, see the DDB.

existence,[22] arhats focus on their own [spiritual] improvement, ignoring the work of teaching others. Since bodhisattvas are always free from the nature of the eight worldly circumstances, they are equipoised in the midst of all circumstances, free from notions of distinction. Based on their absence of notions of distinction in regards to saṃsāra and nirvāṇa, they abide in the best great equipoise. "Always remaining in samādhi" refers to "never being in a state of non-concentration." These six are completed upon entry into the ground.

第二六者、一、欲具足。於三界結無所怖畏、堪求所知障清淨故。言具足者、今云無減也。二、精進具足、所求能滿故。三、念具足、遠憶諸法劫人事故。四、慧具足。衆生者世諦也。一切法者、第一義諦也。四重之中、且舉初故。五、解脫具足、知諸解脫未得、不退故。六、知他解脫足、卽定不退也。必由定力、知弟子心亦無染故。

[Commentary] In the second set of six, the first is the completion of one's aspiration. This comes about because one is not afraid of any actively binding afflictions in the three realms, and is up to the challenge of trying to cleanse the cognitive hindrances. The term "completion" is now expressed as "undiminishing." Second is the completion of diligence [named such] because is able to fully accomplish what one seeks. Third is the completion of mindfulness [named as such] because one is aware of all circumstances in the affairs of people in [distant] kalpas. Fourth is the completion of wisdom. [It is named as such] because sentient beings [are governed by] the conventional truth and all dharmas [are governed by] the ultimate truth. Among the four grave matters this is provisionally offered first. Fifth is the completion of liberation, [named as such] because one knows what kinds of liberation have not been achieved, and hence does not retrogress. Sixth is the completion of the knowledge of others' liberation, which means non-retrogression in terms

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22 世間八法: The eight worldly circumstances are the eight circumstances that agitate the minds of people in the world (Skt. *loka-dharma*). (1) profit 利得 (Skt. *lābha*); (2) loss 衰 (損失; Skt. *alābha*), (3) praise and honor 稱讚 (Skt. *yaśas*)、(4) disgrace 非難 (Skt. *ayaśas*)(5) slander 毀 (Skt. *nindā*). (6) glory (Skt. *praśaṃsā*). (7) pleasure 樂 (Skt. *sukha*)、(8) suffering 苦 (Skt. *duḥkha*) [Source: DDB]

of concentration. One must use the power of concentration to know the minds of one's disciples and prevent them from becoming polluted.

是人入此中六足中、更欲起後滿分六故、便起智也。一、身隨六道心行而現。二、口辨說法示衆生故。三、隨衆生心、入定振動。言虛空化華者、以雨華故、能令衆生心有所行。上三如次三業隨智行也。四、以大明具足、見過去佛、亦令衆生心眼得見。五、以無著智見現在佛等。六、以神通智見未來佛等。此中大明無著神通者、達三世智、名之差別也。

After entering into this middle group of completions, one further desires to fulfill the last group of six, and straightaway gives rise to the necessary wisdom. In the first [of the final set of six], one acts with one's body according to the mental functions of [the beings in] the six destinies. In the second, one elucidates the Dharma with one's mouth, instructing sentient beings. In the third, one accords with the minds of sentient beings, entering samādhi, trembling. "Empty space becomes [decorated with] flowers" means that using the rain of flowers, one is able to cause the minds of sentient beings to possess that which is practiced. The above three are the application of wisdom through the three modes of karmic activity. In the fourth, using the completion of great clarity, one sees the buddhas of the past, and is also able to make sentient being gain the same vision. In the fifth, using unattached cognition (*asaṅga-jñāna*), one sees the buddhas and so forth of the present. In the sixth, by means of supernormal cognition, one sees the buddhas and so forth of the future. The great clarity, unattached cognition, and supernormal cognition mentioned here are equivalent to the cognition of the three divisions of time. It is just that different terminology is being used.

住是十八聖人中、心心三昧、觀三界微塵等色、是我故身、一切衆生、是我父母。而今入是地中、一切功德、一切神光、一切佛所行法、乃至八地九地中、一切法門品、我皆已入故。於一切佛國土中 示現作佛成道、轉法輪、示入滅度、轉化他方過去來今一切國土中。

[Sutra] Abiding in this level of the eighteen noble ones, one is in samādhi

in every mental moment, observing the atoms of the three realms to be the causes of one's own body, and observing all sentient beings to be one's father and mother. This is because even though I am entering into this ground, I have already entered all merits, all divine illuminations, all teachings carried out by the buddhas, up to the category of all the Dharma teachings in the eighth and ninth ground. In all buddha-lands one demonstrates the Buddha's attainment of enlightenment, his turning of the wheel of the Dharma, his entry into extinction, and his transformation of [beings] in all other lands in the past, present, and future.

述曰。第二化相中、先觀平等慈悲門、次量自力能、後現變化。力能之中、一切功德者、福品也。一切神光者、智品也。一切佛所行法等者、證果法門。及勝進法門中已入解也。

[Commentary] With the second, the aspect of transformation, one first contemplates from the approaches of equality and compassion; next, one assesses one's own capabilities; last, one manifests transformation. "All merits" within the capabilities are the category of reward for virtue. "All divine illuminations" are in the category of accurate cognition. "All teachings carried out by the buddhas" is the Dharma gate of realization. This is so up the advancement into the next Dharma gate, which has already been entered.

8. Ground of the Buddha's Roar of the Essential Nature 體性佛吼地

若佛子菩提薩埵佛吼體性地、入法王位三昧、其智如佛、佛吼三昧故。十品大明定門、常現在前、華光音入心三昧。

[Sutra] My disciples, when bodhisattvas [enter] the ground of the Buddha's Roar of the Essential Nature, they enter into the samādhi of the stage of the king of the Dharma; their accurate cognition is like that of the Buddha, since it is the Buddha's Roar Samādhi. The ten kinds of eminently clear

approaches of concentration are always directly accessible; with the sound of the flower-radiance one enters the mental state of samādhi.

述曰。第八地中、有五種行。此初定行、初無功用、名入法王位三昧也。其智似果、說法定故。雖有所說、而於無相無功用住、故言似佛。下內空等、十大明慧所入定門、任運流故、諸佛得果。除闇教音、入菩薩心定也。華能得果、光除闇義。

[Commentary] Within the eighth ground there are five kinds of practices. The first, the practice of concentration, which is at first effortless, is called "entry into the samādhi of the Dharma King." One's accurate cognition is like that of [the level of] final realization, and therefore it is called the Dharma concentration. Even though there is something to be expounded, since one is at the level of marklessness and effortlessness, it says "like the Buddha." In the "inner emptiness" and so forth that are discussed below, because the approaches to concentration that are entered by the ten kinds of great clear wisdom flow naturally, all the buddhas attain final realization. The voice of the teaching that removes darkness is the entry into the bodhisattva's mental state of concentration. Flowers are able to become fruits; radiance means the removal of darkness.

其空慧者、謂內空慧門、外空慧門、有爲空慧門、無爲空慧門、性空慧門、無始空慧門、第一義空慧門、空空慧門、空空復空慧門、空空復空空慧門、如是十空門、下地所不知。虛空平等地、不可說不可說。

[Sutra] The term "wisdom of emptiness" refers to the approach of the wisdom of internal emptiness, the approach of the wisdom of external emptiness, the approach of the wisdom of the emptiness of the conditioned, the approach of the wisdom of the emptiness of the unconditioned, the approach of the wisdom of emptiness in nature, the approach of wisdom of beginningless emptiness, the approach of wisdom of emptiness as the ultimate truth, the approach of wisdom of the emptiness of emptiness, the approach of wisdom that the emptiness of emptiness is again empty, the

approach of the wisdom that the emptiness of emptiness is again empty of emptiness. These ten approaches to emptiness are not known in the lower grounds. The ground of space-like equality is inexplicable, inexplicable.

述曰。第二慧行、謂內空等。如辨中邊智論廣說。於此第十、泯第九也。總結十空性平等地、可以十門假說、而不著故、亦不可說。

[Commentary] The second practice is that of wisdom, which is expressed through [the ten kinds of] emptiness, such as internal emptiness and so forth. These are as is explained in detail in the Madhyânta-vibhāga. Among these, the tenth is subsumed by the ninth. In summary, the ground of the equality in nature of the ten kinds of emptiness can be provisionally explained from ten approaches. Yet since one does not attach to these, it is also inexplicable.

神通道智、以一念智、知一切法分分別異、而入無量佛國土中、一一佛前諮受法。轉法度與一切衆生、而以法藥施一切衆生、爲大法師爲大導師、破壞四魔。法身具足、化化入佛界。是諸佛數、是諸九地十地數中、長養法身。百千陀羅尼門、百千三昧門、百千金剛門、百千神通門、百千解脫門、如是百千虛空平等門中。而大自在、一念一時行。

[Sutra] The cognition of the way through supernormal power means that with one moment of cognition one is able to know and discriminate all dharmas; entering into innumerable buddha lands, one requests elucidation of the Dharma directly before each buddha. One activates the Dharma to save all sentient beings, and in applying the medicine of the Dharma to all sentient beings, one serves as the great Dharma preacher and as great spiritual guide, obliterating the four Māras. One's Dharma body complete, one continually manifests physically, entering into Buddha realms. Those in the category of Buddha, and those in the category of the ninth and tenth ground nourish their Dharma bodies. One hundred thousand dhāraṇī entrances; one hundred thousand samādhi-entrances; one hundred thousand adamantine entrances; one hundred thousand entrances through supernormal powers; one hundred thousand liberation entrances;—these are

the same as these one hundred thousand entrances of space-like equality. The great unimpededness is exercised in one thought, in one instant.

述曰。第三通行、謂神通智徧知諸事。入無量土、神通照境、如眼見色。餘眞實智、達事達理、行解深細、如意識了。轉法度與一切衆生者、以己之解、授與衆生也。菩薩法身示現諸化、與果相似、言入佛界。是諸佛數、況是九地十地數也。平等門者、陀羅尼門等、所行眞如門中、而大自在、一念一時而修行也。

[Commentary] Third are the supranormal practices, which means that supranormal cognition pervasively knows all affairs. Entering innumerable lands, supranormal cognition illuminates their objects, like the eyes seeing form. The other kinds of accurate cognition penetrate phenomena and penetrate principles; movement toward the objects and their apprehension become deeper and more detailed, with awareness of them being completed. "Activates the Dharma to save all sentient beings" means to use one's own understanding and to impart it to sentient beings. The bodhisattva's Dharma body manifesting various transformations resembles the stage of final realization, and is called "entering into the Buddha realm." If this is true for those in the category of buddhahood, how much more so for those in the ninth and tenth grounds? "Entrance of equality" along with "entrance through dhāraṇī and so forth" means that within the thusness-entrances that are practiced, one, with great unimpededness, practices them in one thought, in one instant.

劫說非劫、非劫說劫。非道說道、道說非道。非六道衆生說六道衆生、六道衆生說非六道衆生、非佛說佛、佛說非佛。

[Sutra] Kalpas are explained as non-kalpas, non-kalpas are explained as kalpas. The non-way is explained as the way, the way is explained as the non-way. What are not the six destinies of sentient beings are explained as the six destinies of sentient beings; the six destinies of sentient beings are explained as not being the six destinies of sentient beings. Non-buddhas are explained as buddhas, buddhas are explained as non-buddhas.

述曰。第四說行。劫空非劫。然不都無、非劫說劫。餘皆準此。

[Commentary] The fourth is the practice of explaining. Kalpas, being empty, are not kalpas. Yet since they are not entirely nonexistent, non-kalpas are explained as being kalpas. The rest can be understood in the same way.

而入出諸佛體性三昧中反照、順照逆照、前照後照、因照果照、空照有照、第一中道義諦照。是智唯八地所證、下地所不及。不動不到、不出不入、不生不滅。是地法門品、無量無量、不可說不可說。今以略開地中、百千分一毛頭許事。羅漢品中已明。

[Sutra] Yet entering and leaving the reflection within the samādhi of all buddha essences, there is illumination of sequence and illumination of reversal; there is illumination of the prior and illumination of the latter; illumination of causes and illumination of effects, illumination of emptiness and illumination of existence, and illumination of the cardinal truth of the middle way. This kind of cognition is only realized at the level of the eighth ground—it is not something that is attained at lower stages. One neither moves nor stops, neither leaves nor enters, is neither born nor extinguished. The qualities of the Dharma entrances at this ground are numberless, numberless, inexplicable, inexplicable. Now, this brief opening up of the contents of this ground is like one out of one hundred thousand hairs on the head. This has already been explained in the Chapter on Arhats.

述曰。第五照行。諸佛體性三昧者、傳說、果德相應故。反照者還照自故。言順逆者、如順逆觀緣起。餘皆隨境。不動已下、明智行力。離功用故言不動、永伏染故言不倒。恆證生空言不出、法空不續言不入。永不復受分段生死故、言不生不滅也。結文可解。

[Commentary] Fifth is the practice of illumination. The "samādhi of all buddha essences" is traditionally explained as being associated with the merits of realization. "Reflection" means "self-reflection." "Sequence" and "reversal" refer to the sequential and reverse orders of the practice of contemplation

on dependent arising. The rest can all be understood in relation to their particular objects. From "Not moving …" clarifies the power of wisdom and its practices. Since one is free from effort, it is called "unmoving;" since pollution is permanently quelled, it is called "undistorted."[23] Continual realization of the emptiness of person is called "not leaving." The discontinuity of the emptiness of dharmas is called "not entering." Since one never again undergoes delimited saṃsāra, it says "neither born nor extinguished." The meaning of the conclusion is obvious.

9. Ground of the Flower Ornamentation of the Essence 體性華嚴地

佛子菩提薩埵佛華嚴體性地、以佛威儀、如來三昧自在王王定、出入無時。

[Sutra] My disciples, when bodhisattvas reach to the Ground of Flower Ornamentation of the Essence, they use the deportment of the buddhas, and the Tathāgata's royal concentration—where they have complete control over samādhi, entering and leaving regardless of time.

述曰。第九地中、言佛華嚴者、具四無礙莊嚴行故。地行有二、內證故、外化故。此初也。現佛威儀定、及說法自在王定、恆現前故、更無出入別時也。

[Commentary] Being in the ninth ground is called the Buddha's Flower Ornamentation, as it includes the adorning practices of the four forms of nonobstruction. There are two kinds of practices in this stage: inner [self-] realization and external transformation [of others]. This is the first. Since the manifestation of the concentration of the Buddha's deportment as well as the explaining of the Dharma of the mastery of concentration are always directly present, there is no longer such a thing as leaving and entering at any specific time.

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23 Daehyeon has replaced the logograph 到 from the sutra with its graphical cousin 倒. In order to make sense, we have to follow his change.

於十方三千世界、百億日月、百億四天下、一時成佛轉法輪、乃至滅度。一切佛事、以一心中一時、示現一切衆生。一切色身、八十種好三十二相、自在樂虛空同、無量大悲光明、相好莊嚴。非天非人非六道、一切法外、而常行六道、現無量身、無量口、無量意、說無量法門。

[Sutra] In the trichiliocosms of the ten directions, ten billion suns and moons, ten billion continents beneath the four heavens, in one instant they attain enlightenment, turn the wheel of the Dharma [and pass through the other eight major junctures of the Buddha's career] up to entering into nirvāṇa. All Buddha-works are manifested for all sentient beings, through the one instant within the one mind. All of their form bodies [exhibit] the eighty minor and thirty-two major marks; they experience unimpeded enjoyment, the same as empty space, brightly shining their immeasurable great compassion, adorned by their distinguishing and fine marks. They are neither celestial nor human, nor any of the other types of beings of the six destinies; they are beyond all dharmas, yet always coursing through the six destinies, manifesting innumerable bodily [activities], innumerable verbal [activities], innumerable thinking [activities], to explain innumerable approaches to the Dharma.

而能轉魔界入佛界、佛界入魔界。復轉一切見入佛見、佛見入一切見。佛性入衆生性、衆生性入佛性。其地光光光照、慧慧照、明錟明錟、無畏無量、十力十八不共法、解脫涅槃、無爲一道清淨。而以一切衆生、作父母兄弟、爲其說法、盡一切劫得道果。又現一切國土、爲一切衆生相視如父如母、天魔外道相視如父母。住是地中、從生死際起、至金剛際。以一念心中、現如是事、而能轉入無量衆生界。如是無量略說、如海一渧。

Yet they are able to make the transition from Māra realms into Buddha realms, from Buddha realms into Māra realms. They are to make the transition from all views to enter into the Buddha view, and from the Buddha view enter into all views. From the Buddha-nature they enter into the natures of sentient beings, and from the natures of sentient beings enter into the Buddha-nature. This ground is lustrously illuminated, with wisdom

after wisdom shining; brightly burning, brightly burning, they are without fear and without limitation. The stage includes the ten powers, eighteen distinctive abilities, liberation, nirvāṇa, the purity of the unconditioned single path. And for all sentient beings they appear as father, mother, elder and younger brothers, and expound the Dharma for them, exhausting all kalpas to attain realization of the path. They furthermore materialize in all lands, and cause all sentient beings to see each other like fathers and mothers, and cause all Māras and non-Buddhists to see each other like fathers and mothers. Abiding in this ground, they start off from the state of birth and death, arriving to the adamantine state. In the space of a single thought, they manifests this kind of activity, and are able to transition themselves to enter innumerable realms of sentient beings. This brief recapitulation of this kind of immeasurable activity is like a drop in the ocean.

述曰。第二外化。十世界者、十方大千故。所現身別、相好具足、自在無礙、與虛空同。無量大悲智慧光明、福相智相、莊嚴法身。言一切法外等者、非趣生法而行趣生。轉魔界等入佛界等、性平等故、說無礙也。光光照者、二空故、慧慧者、彼後智故。明焰明焰者、無間解脫故。備四無畏、四無量、十力、十八不共法、八解脫等、無住涅槃、不住二邊。無爲一道、所知障淨。爲諸衆生作父母等、說法窮劫、令得道果。從生死際起者、從初發心至金剛心、所有願行、於一心現、入衆生界而教化也。

[Commentary] The second is external transformation. "Ten realms" refers to the great chiliocosms of the ten directions. The physical distinctions that are manifested—the distinguishing and fine marks—are free and without impediment, just like empty space. Immeasurable great compassion and the bright illumination of wisdom, marks of virtuous behavior and marks of accurate cognition adorn the dharma body. "Beyond all dharmas" means that without the dharma of being born in one of the destinies, one yet courses in rebirth in the destinies. As for "making the transition from the Māra realm into the Buddha realm" and so forth: since their natures are equal, it is explained that there is no obstruction between them. "Lustrously illuminated" is due to the two kinds of emptiness; "wisdom after wisdom"

refers to subsequently-attained wisdom.[24] "Burning brightly, burning brightly" refers to instantaneous liberation. Endowed with the four forms of fearlessness, four immeasurable minds, ten powers, eighteen distinctive abilities, eight kinds of liberation and so forth, there is no abiding in nirvāṇa, and one does not abide in the two extremes. The "unconditioned single path" is that of the purification of the cognitive hindrances. "Manifesting as father and mother for sentient beings" and so forth means that he expounds the Dharma till the final kalpa, causing them to attain the realization of the Way. "Starts off from the state of birth and death" means that from the first arousal of the intention to attain enlightenment until arriving to the adamantine state, the practices and vows that one has maintained are manifested in one thought; one enters into the realm of sentient beings and teaches them.

10. Ground of Entry into the Buddha Realm of the Essential Nature 體性入佛界地

佛子菩提薩埵入佛界體性地、其大慧空、空復空空復空、如虛空。性平等智、有如來性、十功德品具足。空同一相、體性無爲、神虛體一。法同法性、故名如來。應順四諦二諦、盡生死輪際、法養法身無二、是名應供。徧覆一切世界中一切事、正智聖解脫智、知一切法有無、一切衆生根故、是正遍知。明明修行佛果時、足故是明行足。善逝三世佛法、法同先佛。去佛去時善善、來時善善、是名善逝。

[Sutra] My disciples, when bodhisattvas enter the ground of the Buddha

24 後得智: subsequently attained cognition The knowledge attained as a result of enlightenment that the bodhisattvas use for the task of liberating other sentient beings (Skt. pṛṣṭha-labdha-jñāna). Usually contrasted with innate cognition 根本智 (or "wisdom"). Buddhas and bodhisattvas are able to utilize their discriminating capacities after attaining enlightenment, but without reifying and appropriating notions regarding their own selfhood or the intrinsic reality of objects. The existence of this clear function means that they understand and take advantage of conventional "realities" and are thus not "disconnected" from the world. [Source: DDB]

Realm of the Essential Nature, their great wisdom is emptied; it is emptied and further emptied of emptiness, and again emptied, like empty space. With the cognition of equality in nature and the possession of the Tathāgata nature, they are fully equipped with ten kinds of merit. Since emptiness has the same single mark, the essential nature is unconditioned, and spiritual transparency embodies oneness. Since the Dharma is the same as the Dharma nature he is called the Thus Come One (*tathāgata*). One should accord with the four truths and two truths; exhausting the state of cyclic existence. Dharma nourishing and the Dharma body are not two: hence he is called Deserving of Offerings (*arhat*). Pervasively covering all phenomena within all realms, correct cognition and holy liberative cognition know the existence or not of all dharmas, as well as the religious faculties of all sentient beings; hence he is called Correctly and Peerlessly Enlightened (*samyak-saṃbuddhaḥ*). Luminous wisdom and practices are, at the stage of Buddhahood, perfected, hence he is called Perfected in Wisdom and Practice (*vidyā-caraṇa-saṃpanna*). Well-gone in the Buddhadharma of the three times, his Dharma is the same as that of past buddhas. At the time when past buddhas left, they did so well, did so well, and when they came, did so well, did so well—thus the name Well Gone (*sugata*).

是人行是上德、入世間中、教化衆生、使衆生解脱一切結縛、故名世間解脱。是人一切法上、入佛威神、儀形如佛。大士行處、爲世間解脱、名無上士。調順一切衆生、名爲丈夫。於天人中、教化一切衆生、諮受法言故、是天人師。妙本無二、佛性玄覺、常常大満、一切衆生、禮拜故尊敬故、是佛世尊。一切世人、諮受奉教故、是佛地。是地中、一切聖人之所入處故、名佛界地。

His actions are the most virtuous, and entering into society, he teaches sentient beings, leading them to liberation from all bonds; hence he is called Liberator of the World.[25] This person, above all dharmas, enters into the

[25] Usually this sixth name is written with the three characters 世間解 and rendered as “knower of the world” (*lokavid*).

Buddha's comportment, with the appearance of a buddha. The defining activity of a great person is that of liberating people from the world. Thus he is called Unsurpassed Personage (*anuttarā*). He soothes all sentient beings, who are called "souls" [thus he is called the Tamer of Souls] (*purusadamya-sāratha*)[26] In the midst of gods and men he teaches all sentient beings such that they listen to the words of the Dharma; thus he is called the Teacher of Men and Gods (*śāstādevamanusyānām*). The mystery and the source are not two; Buddha-nature and profound awakening are always constantly greatly fulfilled; all sentient beings worship him and respect him, hence he is called the World Honored One. Since all the people of the world listen and memorize the teaching this is the Buddha stage. It is within this Buddha stage that all sentient beings enter into their spheres of activity; hence it is called the stage of the Buddha realm.

述曰。第十地中、擧章云入佛界者、受職位故。次地行中有二、行功德故、行勝利故。此初也。先出體用、言大慧空。然二空用、亦復空故、言空空復空、復空所取能取。旣平等空故、言如虛空。性平等智、有果德性。十德具足、此總標也。十者十號。

[Commentary] The start of the discussion on the tenth ground is signaled by the words "enter the Buddha realm," since one has been anointed to the position. Next, the practices in this ground are of two kinds: the practice of merit, and the practice of overwhelming benefit. This is the first. First, expressing the theme through essence and function the text says "great wisdom is emptied." Yet when the two emptinesses function, they are again emptied, and thus the words "the emptiness of emptiness is again emptied" further emptying grasped and grasper. Since it is already the emptiness of equality, it is "like empty space." The cognition of the equality in nature has the nature of the merits of fruition. "Replete with ten kinds of merit" is a general indication [of the discussion that is to follow]. "Ten" refers to the ten epithets.

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26 There appears to be text missing

一者如來。清淨法界、一相無爲。其中法身、神虛體一。一切事法、泯同法性、無所去來、名如來故。然經擧義、末後配名。二者應供。智應順境、斷應不受後有、法身無二、應正法養故。三者正徧智。徧覆有情及器世事、周知諸法及有情故。正覺所知、名爲正知。無所染著、名聖解脫智。四者明行足。因行增明、已到滿故。五者善逝、善逝於三世佛法、其所至法、同於先佛。佛去世時、多有所益、言去時善善、來現世時、亦有所益、言來時善善。名善善者、結善逝也。

The first epithet is Thus Come (*tathāgata*). The pure Dharma realm has a single mark of being unconditioned. The Dharma body contained within it is spiritually transparent, and of one essence. All separate phenomena are subsumed in the same Dharma nature, without going or coming; hence it is called Thus Come. Yet the sutra starts by explaining the meaning, only labeling the term at the end. Second is Deserving of Offerings (*arhat*). [He is named such because] knowing the object of reverence has severed the need for subsequent rebirth; the Dharma body is not two, and thus deserves offerings according to the correct Dharma. Third is Completely [and Accurately] Enlightened (*samyak-saṃbuddha*). This is because, completely covering all phenomena in the sentient world and container world, one pervasively knows all dharmas and sentient beings. That which is known by correct enlightenment is called "accurate knowing;" [such knowledge] being wholly undefiled is called the cognition of holy liberation. Fourth is Perfected in Wisdom and Action (*vidyā-caraṇa-saṃpanna*). This is because the causal practices that enhance wisdom have already reached completion. Fifth is Well Gone. This is because he has gone well into the Buddha Dharma of the three times and the Dharma he has arrived to is the same as that of the past buddhas. At the time when the Buddha leaves the world there is much benefit [bestowed]; thus it says "when he left, he did so well, did so well." When he arrived and appeared in the world, there was also benefit [bestowed], and thus it says "when he arrived, he did so well, did so well." The words "Did so well, did so well," conclude the discussion of Well Gone.

六者世間解。菩薩修行上說五種德行、入世間中、教化衆生、令解脫故。七者無上士。諸行法上入威神、似佛所行義形處故。八者調御丈夫。爲世間解脫、調順

衆生剛强煩惱故。九者天人師、彼所諮受法言師故。十者佛世尊。法身無二、智身恆時大滿名佛。一切禮拜及所尊敬、名世尊故。

The sixth epithet is Liberator of the World. This is because the bodhisattvas practice the above explained five kinds of meritorious practices, and entering into the midst of the world, they teach and transform sentient beings, causing them to be liberated. Seventh is Unsurpassed Person (*anuttarā*). This is because he goes beyond all dharmas and enters into demeanor of spirituality that resembles the content and form enacted by the Buddha. Eighth is Tamer of People (*puruṣa-damaka*). This is because in order to help them be liberated from the world, he tames the powerful afflictions of sentient beings. Ninth is Teacher of Gods and Men (*śāstā deva-manuṣyāṇām*). This is because the one from whom they hear the Dharma is their teacher. Tenth is World Honored Buddha (*buddhaḥ bhagavān*). The Dharma body not being two, and the wisdom body being at all times greatly complete is called Buddha. Since he is the one that all everyone worships and reveres, he is called World Honored.

次總結釋佛界地名。一切世人、受教之處、是故此地。是覺地也。下地來入、亦名界地、能持羣聖圓滿處故。

Next is a general clarification of the names of the Buddha's realms and grounds. Since it is the place where all people of the world receive instruction, it is called "ground." This is the ground of enlightenment. Coming into the lower grounds is also called "territory" since they are able to support the site of perfection of all the sages.

爾時、坐寶蓮華上、一切與授記歡喜。法身手摩其頂、同見同學菩薩、異口同音、讚歎無二。又有百千億世界中、一切佛一切菩薩、一時雲集、請轉不可說法輪、虛空藏化導法門。是地有不可說奇妙法門品、奇妙三明三昧門、陀羅尼門、非下地凡夫心識所知。惟佛佛無量身口心意、可盡其原。如光音天品中說、十無畏與佛道同。

[Sutra] At this time, sitting on a jeweled lotus, all received an assurance [of future enlightenment] and were overjoyed. With the Dharma Body Buddha stroking their heads, bodhisattvas of the same views and same learning, with different mouths, but in the same voice praised him who is without second. Furthermore, all the buddhas and bodhisattvas within ten trillion worlds gathered like clouds, requesting the turning of the ineffable wheel of the Dharma, the Dharma approach of the guidance of Ākāśagarbha. This ground was that of the category of the inexplicable marvelous Dharma approach, the marvelous samādhi approach of the three kinds of supranormal cognition, the dhāraṇī approach, all of which are unknowable to the minds of regular people in lower stages. Only the Buddha's immeasurable deeds, speech, and thought can fathom its source. As is explained in the Chapter of the Heaven of Radiant Sound, the ten forms of fearlessness and the Buddha path are the same.

述曰。第二行勝利。十地菩薩、坐蓮華上、蒙法身佛授記摩頂、及蒙同見同學讚歎。言法身者、如隔輕縠見報身故。內德已滿、更得一切佛菩薩、請轉法輪、饒益世間。所轉法輪。名虛空藏、周徧容受、化導門故。

[Commentary] The second is the practice of overwhelming benefit. Bodhisattvas at the tenth ground, sitting atop the lotus flower, receive the prediction of enlightenment and stroking on the head from the Dharma-body Buddha, and also experience the joy of sharing their views and study. "Dharma-body" is like seeing the reward body separated by a thin veil. With innate virtue complete, he further gets hold of all buddhas and bodhisattvas, requesting the turning of the wheel of the Dharma, to bestow benefit on the world. The wheel of the Dharma that is turned is called Ākāśagarbha; this is because it contains fully on every side, and is the approach to guidance.

梵網經古迹記 卷第二 終

Conclusion of Roll 2, Exposition of the *Sutra of Brahma's Net*

IV

ROLL THREE

The Grave Precepts 戒文

I. Invocation 付囑

爾時、盧舍那佛、爲此大衆、略開百千恆河沙、不可說法門中心地、如毛頭許。「是過去一切佛已說、未來佛當說、現在佛今說、三世菩薩已學、當學、今學。我已百劫、修行是心地、號吾爲盧舍那。汝諸佛、轉我所說、與一切衆生開心地道。」時蓮華臺藏世界赫赫天光師子座上、盧舍那佛放光光。告千華上佛。「持我心地法門品而去。復轉爲千百億釋迦、及一切衆生、次第說我上心地法門品。汝等受持讀誦、一心而行。」

[Sutra] At this time, Vairocana Buddha, for the members of this great assembly, revealed in abbreviated form the mind-ground within ineffable Dharma gates equal in number to the grains of sand contained in one hundred thousand Ganges rivers as if making them fit on the tip of a hair. [Vairocana said:] "This is what the buddhas of the past have taught, what the buddhas of the future will teach, and what the Buddha of the present is now teaching. It is what the bodhisattvas of the three divisions of time have already learned, what they will learn, and what they are learning. I have already cultivated this mind ground for a hundred kalpas, thus receiving the name of Rocana. Oh buddhas, transmit what I have taught, and open up the path of the mind ground for all sentient beings." At that time on the brightly blazing, divinely illuminated lion's throne of the world of the lotus flower platform store, Vairocana emitted effulgent light. He addressed the thousand buddhas who were seated on the lotus petals: "Hold on to the Chapter of the Dharma-approach of my mind-ground, and depart. Again you turn into ten trillion Śākyas, extending this teaching to sentient beings, gradually explaining my above Chapter of the Dharma Approach of the Mental Stages. You should all memorize and recite it, and with one mind, put it into practice."

述曰。第五付屬也。不可說數名也。此數爲一。積至百千恆沙法門。恆河者、香

山頂、無熱惱池、流出四河。此東河水、寬四十餘里。梵語應言殑伽、無別正翻、義天堂來。河源山頂、人所不見。如倶舍云、「無通不能至、但見彼水高澍而下。」時俗遂言天堂來也。此一河沙、爲一數量、至百千故、就彼門中。今此第十心地品者、如毛頭許。佛付屬言、「三際佛菩薩之所說學、我已多劫修故成佛。」放光非一故言光光。告千葉上淨穢土佛、「汝各轉化一切衆生。」佛等展轉說也。

[Commentary] The fifth is the invocation. "Ineffable" is a quantified term, the number of which is one. This number is multiplied up to Dharma approaches as numerous as the grains of sand in a hundred thousand Ganges rivers. As for the "Ganges River": in the peaks of Mt. Gandhamādana there is a lake called Anavatapta, which is the source for four major rivers. This is the easternmost, which broadens out to more than forty *li*. The original Sanskrit is actually *gaṇgā*, which is a direct translation without any difference. It's meaning is "come from the heavenly hall" 天堂來. The source of the river is in the mountain peaks in a place unseen by people. As the *Kośa*[1] says: "Without supernatural abilities it cannot be reached; one can only see its flowing down from the heights." In the language of the time this was rendered as "coming from the heavenly hall." This one river, representing one numerical unit, is multiplied by one hundred thousand, so as to express the number of Dharma approaches. Now, this level of the tenth mind-ground, it is like fitting something on the tip of a hair. The Buddha entrusts the teaching to them, saying: "What the buddhas and bodhisattvas of the three times have taught and studied is exactly what I have cultivated over many kalpas to become a buddha." Since the rays of light that are emitted are not only one, it says "many rays." He addresses the buddhas of the pure and defiled lands who are sitting atop the lotus petals, saying "You should each go out and extend [the teaching] and transform sentient beings." and those buddhas go out and teach.

1 Abbreviation for *Abhidharmakośa-bhāsya*.

A. The Teaching Transmitted to the Transformation-body Buddhas 化佛傳說

爾時、千華上佛千百億釋迦、從蓮華藏世界、赫赫師子座起、各各辭退。舉身放不可思議光光、皆化無量佛。一時以無量青黃赤白華、供養盧舍那佛。受持上說心地法門品竟、各各從此蓮華藏世界而沒。

[Sutra] At this time the thousand buddhas sitting on the lotus petals and the ten trillion Śākyas got up from the blazing lion thrones in the Lotus Flower Store World, each one retiring [to his original place]. Their entire bodies emitted inconceivably many rays of light, and in each one of these appeared innumerable buddhas. At once, they took countless blue, yellow, red, and white lotuses and offered these to Vairocana Buddha. Having finished receiving and memorizing the above-taught Chapter on the Dharma Access of the Mind Ground, each took his leave and departed from this Lotus Flower Store World.

B. Repaying of Kindness and Separate Iteration of the Teaching 報恩別化

述曰。自下大段、第二化傳說中有二、報恩故別化故。此初也、法可重故。

[Commentary] In the major textual divisions below, the second change is traditionally said to have two parts: the repaying of kindness and the separate iteration of the teachings. This first part shows that the Dharma is to be revered.

沒已、入體性虛空華光三昧、還本源世界閻浮提菩提樹下。從體性虛空華光三昧出。出已、方坐金剛千光王座及妙光堂、說十世界海。復從座起、至帝釋宮說十住。復從座起、至燄天中說十行、復從座起、至第四天中說十回向。復從座起、至化樂天說十禪定。復從座起、至他化天說十地。復至一禪中說十金剛。復至二禪中說十忍。復至三禪中說十願。復至四禪中摩醯首羅天王宮、說我本源蓮華藏世界盧舍那佛所說心地法門品。其餘千百億釋迦、亦復如是無二無

別、如賢劫品中說。

[Sutra] With their departure, they entered the essential nature space lotus-radiance samādhi, and returned to their original worlds, beneath the bodhi tree in Jambudvīpa. They then emerged from the space lotus-radiance samādhi of the essential nature. Having emerged, they sat on the throne illuminated by the adamantine thousand rays of light in the hall of marvelous radiance, and expounded the ten world-oceans. Again arising from their seats, they went to Indra's palace to expound the ten abodes. They again arose from their seats, and proceeded to Yama Heaven, where they expounded the ten practices. Again arising from their seats, they proceeded to the fourth heaven, where they expounded the ten dedications of merit. Again arising from their seats, they proceeded to Nirmāṇarati Heaven (creation-of-enjoyment heaven), where they expounded the ten meditations. Again arising from their seats, they proceeded to Paranirmita-vaśavartin Heaven (the heaven where one can partake of the pleasures created in other heavens) where they expounded the ten grounds. They further proceeded to the first meditation, where they expounded the ten indestructible [states of mind]. They further proceeded to the second meditation, where they expounded the ten forms of tolerance. They further proceeded to the third meditation, where they expounded the ten vows. They further proceeded to the royal palace of Mahêśvara within the fourth meditation, where they expounded the Dharma-approach chapter of the mind ground that was explained by Vairocana Buddha in our place of origin, the lotus-treasury world. The remaining ten trillion Śākyas followed suit without duality or distinction, as is explained in the Bhadrakalpa Chapter.

述曰。第二別化也。各還本土、別化衆故。於中有二、傳上賢聖、內門行故、傳初發心外門戒故。初亦有二、經家總序故、別釋故。此初也。其三昧名、如前已釋。大小乘機、所見不同。菩薩衆見初成佛已、往第四禪大自在天王宮、放光接衆、事盧舍那、聽心地品、還來樹下出定、而說十世界海。菩提樹者、畢鉢羅樹、在伽耶城、西南二十四里。

[Commentary] This is the second part, the separate iterations of the teachings. It is named as such because each buddha returns to his original land and separately teaches its multitudes. Within there are two categories of teachings: that of the transmission of the practices of advanced stages who are within the inner sanctum and that of the transmission of the external precepts to beginning students. Within the first there are again two: the general introduction by the interlocutor and the specific explanation. In this first part, the term *samādhi* has already been explained. That which is seen by those with the respective proclivities for the greater and lesser vehicles are not the same. The bodhisattvas see that after attaining enlightenment, he goes to the royal palace of Mahêśvara in the fourth meditation heaven, where he exudes rays of light onto the multitudes, serves Vairocana, hears [Vairocana's sermon of the] Chapter of the Mind Ground, returns to his original seat beneath the bodhi tree, where he comes out of samādhi and expounds on the ten world-oceans. The "bodhi tree" is the Pippala tree[2], which stands 24 *li* southwest of Gayā.[3]

金中精牢、名曰金剛、可宜金剛體之座也。光中最勝、名光王座。妙光堂者、卽華嚴云普光堂也。因佛放光而立名也。在摩伽陀國寂滅道場界、去菩提樹三里也。滅生死處、名寂滅道場。十世界海者、華嚴第二云、「蓮華藏世界海、次東方有世界海、名淨勝光莊嚴。中有佛剎、名衆寶金剛藏。」如是十方各說異名、廣如彼說。除蓮華藏、言十世界海。世界海量、如前已說。

The hardest among metals is called "adamant," which is appropriately used as the seat for the adamantine body. The most excellent among rays of light is called the illuminated throne. "Hall of marvelous radiance" refers to

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2 畢鉢羅樹: The *pippala* tree—the bodhi tree —under which the Buddha is said to have attained enlightenment. Nakamura identifies it as a type of mulberry, an evergreen. M-W says: "the sacred fig-tree, *ficus religiosa* (commonly called Peepal)." Translated as 吉祥 and abbreviated as 畢鉢樹. [Source: DDB]

3 伽耶城: Gayā. A city sixty miles southwest of Patna in Bengal. It is sometimes called Brahma-gayā to distinguish it from Buddha-gayā. [Source: DDB]

the hall of universal radiance. It is named based on the buddhas' emission of light. The location of the site of the extinction in Magadha is three li from the site of the bodhi tree. The site of the extinction of birth and death is called the site of extinction. As for "ten world-oceans,"[4] the second fascicle of the *Flower Ornament Sutra* says: "Just to the east of the lotus treasury world ocean there is a world ocean called Pure [Lotus Flower] Excellent Radiant Adornment. In its midst is a buddha world called Myriad Jewel Adamant Store." (T 278.9.405c26–27) In this way, each of the adjacent lands in the ten directions has a different name, each of which are explained in detail in similar fashion. Leaving out the Lotus Flower Store World Ocean, they are called the ten world oceans. The number of the world oceans is as was explained above.

十住、十行、十迴向者、卽前所說十發趣等。十禪定者、此文次第當四善根、一向修慧、故偏說定。禪那此云寂靜。其十者何。如華嚴經十定品說。善戒經、第五禪品中、有十寂靜淨禪、一世法寂靜淨禪等。彼十何義、頌曰、漏無漏近分、根本與勝進、入住出邊際、決擇分爲十。

The ten abodes, ten practices, and ten dedications of merit are equivalent to the ten stages of the departure toward the destination, etc. which were taught earlier. As for the "ten meditations": this sentence follows the order according to the exclusive practice and sapience of the four wholesome roots and therefore one-sidedly mentions "meditation." *Dhyāna* means "mental equipoise." What are the ten kinds? These corresponded to the explanation in the Chapter on the Ten Kinds of Meditation in the *Flower Ornament Sutra*. The fifth chapter of the *Sutra on Wholesome Precepts*, which deals with meditation, teaches ten kinds of pure tranquil meditation, starting with the pure meditation of stilling worldly dharmas and so forth.[5] What are the ten? The verse says:

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4 Perhaps "galaxy" would be a good rendering for "world-ocean" but I have not yet seen a precedent case.

The tainted, untainted, the expedient;
Original and advanced,
Entering, abiding, emerging, and reaching the apex;
With ascertainment, they add up to ten.

準此上卷、十金剛者、卽十迴向。四天中說、何故色界重說迴向。北幷州眞藏師云、「色界所說、諸位通行。」如華嚴三十九說、「十金剛心、謂菩薩發如是心、‘我當覺了三世一切諸法、悉無有餘。’是第一發金剛心。」乃至廣說。十忍者、瑜伽忍品云、「清淨忍有十。」如彼廣說。又善戒經、忍品說十。十願者、如華嚴說。發菩提心經、下當引釋。

According to fascicle one, the ten adamant [states of mind] are equivalent to the ten dedications of merit. How is it that within the discussion of the four heavens the form realm is again said to be in the area of the dedications? Master Zhenzang of Northern Pingzhou said: "As the form realm is explained, its activities pervade all stages." As it says in fascicle 39 of the *Flower Ornament Sutra*, "ten adamant states of mind" means that the bodhisattvas give rise to this kind of attitude: 'I will awaken to all dharmas in the three times, completely, without remainder.' The is the first stage of the arousal of the adamantine states of mind. (T 278.9.645a17–645a21) And so forth. The ten kinds of patience are as explained in the *Yogâcārabhūmi*'s chapter on patience, which says: "There are ten [levels] of pure patience." (T 1579.30.525b15) It explains these in detail. Also the chapter on patience in the *Sutra on Wholesome Precepts* (T 1582.30.985b5) explains ten. The ten vows are as explained in the *Flower Ornament Sutra*. The *Sutra on Arousing the Mind of Enlightenment* is cited below in the explication.

爾時、釋迦牟尼佛、從初現蓮華藏世界、東方來入天王宮中。說魔受化經已、下生南閻浮提迦夷羅國、「母名摩耶、父字白淨、吾名悉達。七歲出家、三十成道、號吾爲釋迦牟尼佛。」於寂滅道場、坐金剛華光王座、乃至摩醯首羅天王宮、

[5] This is the first of the ten kinds of meditation listed there. See T 1582.30.988c7–11.

其中次第十住處所說。時佛、觀諸大梵天王網羅幢因爲說。「無量世界、猶如網孔、一一世界、各各不同、別異無量。佛教門亦復如是。吾今來此世界八千返。」

[Sutra] Then Śākyamuni Buddha, after first appearing in the Lotus Treasury World, entered into the Palace of the Deva Kings from the East. After expounding the *Sutra of Māra's Conversion*, he descended to be born in the state of Kapilavastu in the southern continent of Jambudvīpa. His mother was named Māyā, his father Śuddhodana, and he himself was named Siddhârtha. He left home at seven;[6] he attained enlightenment at thirty, and came to be called Śākyamuni Buddha. At the site of his enlightenment he sat in the Adamant Splendorous Royal Throne, and from this time until his ascent to the palace of the Heaven of Mahêśvara, he expounded his teachings in ten places, one after the other. At this time the Buddha observed the nets of the King of the Brahma Heaven, and was motivated to say:

> Innumerable worlds are just like the eyes in this net. Each and every world is different from the other, and the differences are innumerable. It is the same with the Buddha's teachings. Up to now I have returned to this world eight thousand times.

述曰。第二別釋、謂有疑云、「從初成佛、何時說耶。」故今釋云、此化釋迦、初蓮華界從本佛現、自東來入兜率天宮。說魔受化經已、下生入胎、乃至號吾釋迦牟尼佛。此擧成道也。餘諸經云樹下降魔。云何此經魔受化已、方始下生。

[Commentary] Second is the separate explanation, which responds concern that can be expressed as: "When [Śākyamuni] first attained enlightenment, when did he preach?" Hence, the present explanation says

6 According to better-known tradition, Gautama left home somewhat later, after being married. Thus other English translations render this as "after seven years as a world-renunciant" or something of that nature. But that is not what the text says, and since Daehyeon makes note of this in his commentary below, I render it as is.

that this is the transformation[-body] Śākyamuni, who originally manifested himself as a Buddha coming from the Flower Store World, and from the East entered into the palace of Tuṣita Heaven. After preaching the *Sutra on Converting Māra*, he then descended into his mother's womb, and proceeded up to he received the name of Śākyamuni Buddha; this shows the attainment of enlightenment. Other sutras say that he subdued Māra beneath the bodhi tree. Why does this sutra say that after subduing Māra he then entered the womb to be born in the realm below?

解云、魔衆非一、化有前後。如大集經云、「魔王有百億。」若一已伏、更無餘者。佛滅度後、誰亂結集。爲顯力勝、時時降魔。如華嚴云、「爲顯菩薩功德之力、不可壞故。」

Explanation: The hordes of Māra are not only one; their subjugation occurred both before and after. As the *Great Collection Sutra* says: "There are tens of billions of Māra Kings."[7] Once they are subjugated, there won't be any left over. After the Buddha's entry into nirvāṇa, who could cause a disturbance in the *saṃgha*. It was in order to demonstrate his overwhelming power that from time to time he subjugated demons. As the *Flower Ornament Sutra* says: "In order to show that the power of the merit of the bodhisattva is indestructible …"

下閻浮提者、入胎相也。梵云贍部、此云勝金。如阿含經閻浮提品、閻浮樹下有金、厚四十由旬、號曰勝金。金中勝故。卽閻浮檀金也。摩訶摩耶、此云大術。

"Descent into Jambudvīpa" refers to the phase of entry into the womb. The Sanskrit term *jambu* means "the best gold." As it says in the Jambudvīpa Chapter of the *Āgama Sutra*, beneath the Jambu trees there is gold, with a thickness of 40 *yojanas*, and this is called "the best gold," as it is the best kind among all kinds of gold. This is the gold of the Jambu river. "Mahāyāna" is

7 Probably referring to a passage such as that found at T 397.13.4c14 or T 397.13.72b18.

rendered as "great conveyance."[8]

七歲出家等者、此經應錯、旣說娶婦、方出家故。西域傳云、「諸部見聞不同也。」其正義者、如金光明記。寂滅道場已下顯時。謂成佛已、從第四禪、事盧舍那、受心地法、還來道場、說十世界海。如次前說歷十住處、乃至第十摩醯首羅天王宮中、說心地時、諸大梵王供網羅幢。因此說法、乃至告言、吾今來此世界八千返。

As for "leaving home at the age of seven," the text is mixed up here, as it has already been said that he left home only after getting married. The *Chronicle of Western Regions* says: "What all parties see and hear is not the same." The orthodox interpretation can be seen as is recorded in the *Suvarṇa-prabhāsôttama-sūtra*. The text following "the site of his enlightenment" expresses the time. It means that after attaining enlightenment, from the stage of the fourth dhyāna he served Vairocana, received the Dharma of the mind-ground, and then returned to the site of his enlightenment to expound on the ten oceans of worlds. He gave this sermon in ten locations one after the other, until he reached the tenth place, which was the palace of the Heavenly King Mahêśvara, wherein, when he expounded on the mind ground, the Mahābrahma Kings offered him nets and pennants. From this explication of the Dharma up to the time of his proclamation, he was reborn into this world eight thousand times.

爲此娑婆世界、坐金剛華光王座、乃至摩醯首羅天王宮。爲是中一切大衆、略開心地法門品竟。復從天王宮、下至閻浮提菩提樹下、爲此地上一切衆生凡夫癡暗之人、說我本盧舍那佛心地中、初發心中、常所誦一戒。

[Sutra] For the sentient beings in this Sahā world, I have sat upon the adamant splendorous throne, [and all the other ten stations] up to the palace of King Mahêśvara. I have completed the succinct disclosure of the Chapter

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8 Taking 術 as a corruption of 衍.

of the Dharma Gate of the Mind Ground. Thereafter, I descended from the heavenly palace, to the place below the bodhi tree in Jambudvīpa, and for all the sentient beings and benighted worldlings in this world explained the single admonishment that was always recited by our original teacher Vairocana Buddha when he aroused his original intention for enlightenment within the original mind ground.

述曰。大段第二誡悪行門。於中有三、開序故、正說故、流通故。初亦有三、時處故、勸策故、結戒故。此初經家序時處也。爲化此娑婆界、從金剛座、乃至四禪、所化類故。說心地竟、復還樹下、始說如下菩薩戒本。戒破罪闇、名爲光明。

[Commentary] The second of the major divisions is that of the section of admonishment against engaging in unwholesome activities. Within this there are three parts: the introduction, the main teaching, and the dissemination section. Within the first there are again three parts: the time and place [of the teaching], the exhortation, and the compilation of the precepts. This first part is the preface of the interlocutor, giving the time and place. In order to convert [the people of] the Sahā world, [the Buddha] goes from the Adamant Throne up through the fourth meditation heaven, which indicates the type of people who were to be converted. After finishing his exposition of the mind ground, he returns to the place below the bodhi tree, where he begins to explain the below enumerated bodhisattva prātimokṣa. Since the precepts dispel sins and darkness, they are said to be radiant.

C. The Exhortation 策發

光明金剛寶戒、是一切佛本源、一切菩薩本源、佛性種子。一切衆生、皆有佛性。一切意識色心、是情是心、皆入佛性戒中。當當常有因故、有當當常住法身。如是十波羅提木叉、出於世界。是法戒、是三世一切衆生、頂戴受持。吾今當爲此大衆、重說十無盡藏戒品。是一切衆生戒、本源自性清淨。

[Sutra] The radiant adamantine precepts are the source of all buddhas, the

origin of all bodhisattvas, the seed of buddha nature. All sentient beings without exception have the Buddha nature. All [those who have] mentation, consciousness, form, and mind—who have these feelings and these minds, are all encompassed by these Buddha-nature precepts. It is precisely because of these ever present causes [in the form of the precepts], that there is without fail always an abiding Dharma body. In this way, these ten *prātimokṣas*[9] appear in the world, and these Dharma rules are received and upheld with reverence by all sentient beings of the three times. I will now once again recite the Chapter of the Ten Inexhaustible Precepts Treasury for this great assembly. These are the precepts for all sentient beings, whose original self-nature is pure.

述曰。第二法王勸策、於中有二、策發故、勸信故。此初也。佛擧戒云、金剛寶者堅牢、能持一切功德、令不漏失、破諸惡故。因果萬德、以戒爲初、名曰本源。如下廣釋。佛性種子者、戒實性也。意謂末那、識卽六識、心謂第八、色卽五根。凡有如是情及心者、皆入佛性、當得作佛。所以者何。

[Commentary] Second is the exhortation from the Dharma King, which has the two aspects of urging action and encouraging belief. This is the first. The Buddha introduces the precepts, saying that adamant is extremely hard, and is able to give support to all kinds of merit; it prevents [merit] from slipping away and dispels all unwholesomeness. Among the myriad merits of cause and effect, the precepts are regarded as the first and are called "origin." They are enumerated at length below. The "Seeds of Buddha-

9 波羅提木叉: *Prātimokṣa* literally means "liberation from all afflictions." In traditional vinaya discourse, this usually refers to the body of precepts to be kept by monks and nuns, specifically, a part of the Vinaya that contains the 227 disciplinary rules for monks and 348 nuns that is recited at every *uposatha* ceremony. In China, the *prātimokṣa* most often used was one associated with the Vinaya of the Dharmaguptakas, which was rendered into Chinese as the *Four-Part Vinaya* 四分律. Over time, however, there were efforts in China to replace the "Hīnayāna" *prātimokṣa* with a "Mahāyāna" one that could be used in rites of confession. That resulted in the development of the so-called bodhisattva precepts, which are the ten grave precepts of the *Sutra of Brahma's Net*. [Source: DDB]

nature" are the essence of the precepts. "Mentation" 意 refers to the *manas*; "consciousness" 識 refers to the six consciousnesses; "mind" 心 refers to the eighth consciousness; "form" 色 refers to the five faculties. All those who have these kinds of feelings and mind are contained in the [family of] the Buddha-nature—all will become buddhas. How so?

當當常有因故、有當當常住法身。三菩提因。重言當當、其當果因。法爾有故、有當當報化及常住法身。如是十戒、出於世界等者、釋迦傳說、出現於世、則是法戒、應受持也。由此顯自佛性果故。故今爲此大衆傳說。言一切衆生戒、本源自性清淨者、擧戒實性、表諸衆生皆有佛性、故得成佛也。

"It is precisely because of these ever present causes [in the form of the precepts], that there is always an abiding Dharma body." *Saṃbodhi* is the cause. The word "precisely" is repeated because it is precisely the cause of the effect. Since this occurs just as it should, there is precisely the reward and transformation[-bodies], as well as the eternally dwelling Dharma body. As for "in this way the ten precepts are manifested in the world" and so forth: in the verbal transmission of Śākyamuni "appearing in the world" is none other than these Dharma-precepts which should be received and upheld. This is because it is based on this that one expresses the fruit of one's own buddha-nature. Therefore, now for this great assembly, the verbal transmission is offered. The words "these are the precepts for all sentient beings, whose original self-nature is pure" shows the true nature of the precepts, expressing that all sentient beings have the buddha-nature, and therefore become buddhas.

i. Encouraging Belief 勸信

已下十一頌半、第二勸信。信爲入法之本、戒爲住法之原。所以說偈、更令信戒。然菩薩戒、略有三門、一受得門、二護持門、三犯失門。

[Commentary] The below eleven and a half verses are the second part of this section, the encouragement of belief. Faith is the basis for entering

into the Dharma; morality is the source of abiding in the Dharma. The reason he delivers the verse is to reinforce their faith and morality. Now, the bodhisattva precepts can be broken down into three main aspects: the first is their reception; the second is their observance; the third is violation and loss.

D. The Bodhisattva Precepts

i. Aspect of Reception 受得門

初受得者。六道衆生、但解師語。要須先發大菩提心、謂誓定取無上菩提、窮未來際利樂有情。如瑜伽云、「菩提心者、決定希求以爲行相、故無上菩提、一切有情義利爲境。」發此心已、有二種受。

First is the aspect of reception. Sentient beings in the six destinies merely understand their teacher's words. They must first give rise to the aspiration for enlightenment, which means that they vow to definitely attain the highest form of enlightenment, and bring benefit to sentient beings throughout future times. As the *Yogâcārabhūmi* says: "The mind of aspiration for enlightenment has firm seeking as its way of appearing; therefore peerless enlightenment takes the benefit of all sentient beings as its object." (Citation not found.) Once one has given rise to this state of mind, there are two kinds of reception.

a. Partial Reception 一分受

一者、一分受。隨其受者意樂所堪、或受一戒或多、皆得成戒、名爲菩薩。不同聲聞、必總受持。若其一分、不名比丘。謂令現身得阿羅漢。圓滿軌則、建立學處、十戒具戒、各必總受。若凡若聖、受學一軌。卽由此義簡擇人器。除有遮難及餘趣也。

The first is the partial reception of the precepts. According to what the recipient of the precepts can handle according to his inclinations, whether it be one precept or many, all attain the completion of morality; they are called

bodhisattvas. They are not the same as *śrāvakas*, who must observe the full set of precepts. And if they receive the precepts partially in this way, they cannot be called *bhikṣus*. This means that they are made to attain arhatship in this lifetime. Fully observing the regulations they establish centers for training where the ten precepts and the full set of precepts must each be upheld in full. Whether worldling or sage, they undergo training according to the same standard, and exactly for this reason people are selected according to their capacity. Thus, those having obstructions and difficulties, and those in other destinies are not included.

菩薩不爾、隨分戒故。謂凡必無現身成佛、要經無數大劫修故。從但解語、乃至金剛、隨其位力、漸漸修滿。如成山海、塵渧爲初。旣大菩提無德不攝、欲成彼聚、何善非因。卽由此義、不擇趣生、但解師語、發心皆得。雖但解語、唯受一戒、猶勝二乘一切功德。羅漢功德、但爲自身、於有情界、無有恩分。菩薩一戒爲度一切、無一衆生不荷恩故。

Bodhisattvas are not like this—they take on the practice of the precepts according to their capacity. This means that they generally do not expect to attain Buddhahood in the present life—this is something that requires practice through countless great kalpas. From the mere understanding of the teacher's words, up to the stage of adamantine mind, they gradually develop to completion according to the ability of their station. It is like the creation of a mountain or an ocean, with starts with a single grain, or a single drop. Since it is already the case that there is no merit that is not included in great enlightenment, if one desires to completely accumulate it, what goodness could not serve as a cause? Thus, based on this understanding, rather than seeking to be born in another circumstance, people merely understand their teachers' words and all attain the aspiration for enlightenment. Even if the mere understanding of the teacher's words results in the reception of only one precept, this is still better than all the merits of the two vehicles. The merit of the arhat is only for himself—he has no feelings for the world of sentient beings. The bodhisattva, with [only] one precept will save all [beings]—there is not one being who does not receive his good will.

b. Full Reception 全分受

二者、全分受、謂三聚戒。攝律儀者、斷一切惡。惡謂一切應斷捨法。從初發心、斷殺生等。三賢十聖、伏斷二障、乃至佛捨生死法故。

The second is the reception of the full set of precepts at once, referring to the three categories of (Mahāyāna) precepts.[10] Those in category of "full observance" cut off all forms of immorality. By immorality we mean all kinds of repudiation of the Dharma that should be eliminated. From the time of the first arousal of the aspiration for enlightenment, one stops killing living things and so forth; through the three stages of worthies and ten bodhisattva stages one quells and eliminates the two hindrances, and so on up to the attainment of full enlightenment, when one casts off the dharma of cyclic existence.

攝善戒者、修一切善。善謂一切應修證法、從初發心隨分所學。三賢十聖、各十

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10 三聚淨戒: *three categories of pure precepts*. Three sets of ideal precepts (Skt. *trividhāni śīlāni*), or bodhisattva precepts 菩薩戒 established by Mahāyāna Buddhism to stand in contrast with the formalized Vinaya of earlier Buddhism, which are intended to represent a more flexible and spiritual, rather than literal approach, to developing morality. There are two similar interpretations of the three. The first is that found here in the *Sutra of Brahma's Net* 梵網經 and the *Yingluo jing* 瓔珞經. (1) Keeping all precepts; the formal 5, 8, 10, or the full set of precepts 攝律儀戒 (*saṃvara-śīla*). These are characterized as "quelling evil" 止惡. (2) Practicing all virtuous deeds—whatever works for goodness 攝善法戒 (*kuśala-dharma-saṃgrāhaka-śīla*); characterized as "cultivating goodness" 修善 (3) Granting mercy to all sentient beings; whatever works for the welfare or salvation of living beings 攝衆生戒 (*sattvârtha-kriyā-śīla*); characterized as "bringing benefit to others" 利他 and 饒益有情. In another interpretation, categories one and two are considered to be practices of self-improvement 自利, and the third group consists of practices that are aimed to improve the spiritual condition of others 利他. The second interpretation is that found in the *Yogâcārabhūmi-śāstra* 瑜伽論 and *Bodhisattvabhūmi-sūtra* 地持經. In this case the first group, called 律儀戒, refers to the full set of "Hīnayāna" *prātimokṣa* 波羅提木叉 precepts; the second group has the same name as above, and refers to the cultivation of good states; the third group is called "precepts that bring benefit to sentient beings " 饒益有情戒. Here, the second and third groups are supposed to reflect Mahāyāna principles, thus enhancing the original content of the Vinaya. [Source: DDB]

勝行、乃至佛證二轉依故。

[The second is the] Moral discipline that focuses on developing goodness, which means that one cultivates all kinds of wholesome behavior. "Good" refers to all dharmas of practice and realization that are the content of one's training according to one's ability from the time of the first arousal of the aspiration for enlightenment. The three levels of worthies and the ten stages of the bodhisattvas each have their own set of ten excellent practices, and so on up to the two kinds of transformation of the basis that occur in the level of full enlightenment.

饒益有情者、度一切衆生。從初發心、隨分教化、窮未來際、度一切故。非諸凡夫卽能一切。三聚頓誓、漸修滿故。如是無礙所發願行、於諸願行最無上故。隨所生處必其中王。然無畢竟堪爲其果、唯除無上正等菩提。

[The third is] "bringing benefit to sentient beings," which refers to the salvation of all sentient beings. From the time of the first arousal of the aspiration for enlightenment, one teaches and transforms sentient beings according to their ability, saving them on into the limitless future. As long as you are not an ordinary worldling, then you save everyone. This is because although the taking of the oath of the three kinds of discipline is done suddenly, they are fully realized only through gradual practice. These kinds of unobstructed vows and practices that are set into motion are the most excellent among vows and practices. Wherever one is born, there is bound to be a ruler among the people. Yet there is no one who is equal to the attainment of this kind of fruition—except for he who has attained peerless perfect enlightenment.

ii. The Aspect of Guarding 護持門

a. Approach of Going Along with the Mind 隨心門

第二護持者、略有十門。一隨心門。隨其宿習、心樂住故。猶如世間、隨其本色、雖一蘊水綠碧等異。故先固一漸具餘行。如本業云、「若受一戒、名一分菩薩乃至具受、名具分菩薩」故。然佛所制、應漸徧學。

Second is the aspect of guarding, which is outlined into ten approaches. The first is the approach of going along with the mind. People tend to abide in what is comfortable, as influenced by their activities in former lifetimes. It is just like in the material world, where things tend to stay in the range of their original color, even though the color of a certain body of water, might vary in shades of green, blue, etc. Therefore one first solidifies ones moral practice, and then gradually fills out the rest. As the *Sutra on Primary Activities* says: "If they receive one precept, they are called partial-precept bodhisattvas [and then they add two precepts, three precepts and so forth] up to the point where they have received all of them, whereupon they are called full-precept bodhisattvas." (T 1485.24.1021b16–17) In this way, according to the Buddha's system, they should gradually fill their discipline out to its fullest extent.

b. The Approach of Fully Practiced Discipline 徧學門

由此第二有徧學門。如瑜伽說、「聲聞自利、尚護他心、況諸菩薩、利他爲先。」故應徧護、諸譏嫌戒。然智論云、「新行菩薩、不能一世一時徧行五度、如護三衣、不能施等。」

This is the second, the approach of fully practiced discipline. As the *Yogâcārabhūmi* says: "Even the self-benefit oriented *śrāvakas* are able to guard the minds of others; how much more in the case of bodhisattvas, whose priority is the benefit of others." (T 1579.30.517a12–14) Therefore they guard everyone, even maintaining precepts that pertain to secular affairs.[11] Yet, the *Mahāprajñāpāramitā-śāstra* says: "Newly practicing bodhisattvas are

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11 譏嫌戒: *Precepts for avoiding criticism* are precepts that deal with behaviors that in themselves

not able to in the present life, at one time, fully carry out the five perfections. For example, in guarding their three robes, they are not able to offer them [to others], and so forth."

c. Approach of Sticking with the Essentials 隨性門

由此第三有隨性門。相違學處、現在前時、唯護性戒、縱遮戒故。如攝大乘、「菩薩性罪、不現行故、與聲聞共。相似遮罪有現行故、與彼不共。」然瑜伽云、「若有勝利 性罪現行。」

From here is the third approach, that of sticking with the essentials. [In this approach] when one is faced with conflicts with the present situation, he only maintains the essential precepts, and is relaxed regarding the rules against relatively superficial transgressions. As the *Mahāyāna-saṃgrāha* says: "The bodhisattva does not actively engage in transgressions of fundamental morality, and in this sense is like the *śrāvakas*. But he may engage in activities that smack of superficial contravention of societal norms, and in this regard he is different from them."[12] And yet the *Yogâcārabhūmi* says: "In the case of the most excellent benefit, [there are instances where] precepts regarding natural morality are breached."[13]

d. The Indirect Approach 隱密門

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have no significant moral consequences, but which are observed in order to avoid criticism from the secular world. For example, the precepts proscribing the consumption of alcohol, or pungent herbs. Also expressed as 息世譏嫌戒 and 遮戒; the opposite of this would be precepts concerning natural moral law 性戒. The Sanskrit *pratiṣedha* means warding off, driving away, expulsion; prohibition, denial, refusal, etc. [Source: DDB]

12 A summary of the discussion starting from T 1595.31.233a1.

13 The line in the *Yogâcārabhūmi-śāstra* that seems closest to this is 善權方便爲利他故、於諸性罪少分現行。Thus, "the most excellent benefit" 勝利 is "giving benefit to others" 利他. (T 1579.30.517b7)

由此、第四有隱密門。如攝大乘、「行十惡故。」就中瑜伽、但開七非。然其第三、但非性罪、於無屬女、許欲行故。攝大乘論、通開邪行、以言十惡、見利行故。如殺生等、隨一攝故。然莊嚴云、「由利羣生意、起貪不得罪。瞋則與彼違、恆欲損他故。」

Next is the fourth, the indirect approach. As the *Mahāyānasaṃgraha* says: "engaging in the ten immoral practices …" (Perhaps T 1595.31.215a6) In the *Yogâcārabhūmi* only seven crimes are elaborated. Yet the third is still not a crime of fundamental morality, as it allows for desire directed at an unrelated woman. The *Mahāyāna-saṃgrāha*, in thoroughly articulating wrong behavior uses the words "ten immoral activities" to show beneficial activity. That means that taking life and so forth are also included. Yet the *Mahāyāna-sūtrâlaṃkāra* says: "Since [the act] is based on the intention of benefiting all beings, the craving [that bodhisattvas] give rise to is not sinful; when there is ill-will then it is a different matter, since this will inevitably bring harm to others." (T 1604.31.623a15–16)[14]

e. The Approach of According with the Superior 順勝門

由此第五、有順勝門。愛順大悲、故罪爲劣。瞋彼相違、罪爲重故。如瑜伽云、「是諸菩薩、多分應與瞋所起犯、非貪所起。」乃至廣說。又智論云、「菩薩不惱衆生爲戒。不同聲聞求現涅槃。婬欲雖不惱衆生、繫縛心故、立爲大罪。菩薩不求現世涅槃、往返生死、具資糧故。」然瑜伽云、「若欲斷彼、生起意樂、發勤精進、煩惱熾盛。蔽抑其心、起瞋蓋等、無所違犯。」

This is the fifth, the approach of according with the superior. Attachment accords with great compassion, and thereby sin is mitigated. But anger is opposes compassion, and so the sin is heavy. As the *Yogâcārabhūmi* says: "The sins of bodhisattvas usually arise with anger, not with craving." and so forth. (T 1579.30.521b20) Furthermore, the *Mahāprajñāpāramitā-śāstra*

14 The commentary on this verse says: 釋曰。若謂菩薩愛諸衆生起貪名罪者。此義不然。何以故。此貪恆作利益衆生因故。(T 1604.31.623a17–18)

says: "Bodhisattvas make it a rule to avoid afflicting sentient beings; they are not like the *śrāvakas* who seek nirvāṇa in the present lifetime. Even though excessive lust does not afflict other sentient beings, it does ensnare [one's own] mind, and thus it is a great sin. Bodhisattvas, not seeking nirvāṇa in the present lifetime, they are repeatedly reborn, filling out their merit."[15] Yet, the *Yogâcārabhūmi-śāstra* [also] says: "If they want to sever those [afflictions] and give rise to their aspiration [for enlightenment], when they begin to apply themselves, their afflictions are greatly agitated. If, in the effort of subduing this state of mind, they give rise to anger and other obstructions, this is not a breach of the precepts."[16]

f. Approach of Resolve 意樂門

由此第六有意樂門。由意樂力、惡無犯故。如十住論、「慳心不解、不能施時。謝今未熟、後當施故。」然經亦說護戒之心、「如惜浮囊及草繫者。」

This is the sixth, the approach of resolve. When it is based on the power of one's resolve [for enlightenment], unwholesome activity is not a breach of the precepts. As the **Daśabhūmika-vibhāṣā* says: "When stinginess is not loosened, there are times when one cannot donate; this is because one's atonement is presently not matured, and one expects to donate later." (Source not located.) Yet the sutras also explain an mental attitude of observance of the precepts: "It is like the stinginess of clinging to a life raft, or being tied down by the grass."

g. Approach of Trepidation 怖畏門

[15] The source text in the *Dazhidu lun* is slightly different: 以是故戒律中婬欲爲初。白衣不殺戒在前。爲求福德故。菩薩不求今世涅槃。於無量世中往返生死修諸功德。十善道爲舊戒。餘律儀爲客。復次若佛出好世則無此戒律。(T 1509.25.395c6–10)

[16] Paraphrase of T 1579.30.519a9–12.

由此第七有怖畏門。見微遮罪、如性罪故。然涅槃云、「於乘緩者、乃名爲緩、於戒緩者、不名爲緩。」

This is the seventh—the approach of trepidation, wherein one regards relatively light transgressions of societal norms to be equivalent to crimes against natural morality. As the *Nirvana Sutra* says: "Taking a relaxed attitude toward the cultivation of wisdom is called taking a relaxed attitude; taking a relaxed attitude toward the cultivation of morality is not called taking a relaxed attitude." (T 374.12.400c25–26)

h. Approach of Completion of the Best Part 成勝門

由此第八有成勝門。作善有勝、且放止故。然莊嚴云、「雖恆處地獄、不障大菩提。若起自利心、是大菩提障。」

This is the eighth, the approach of the completion of the best part. In the doing of good, there is a best part which should be given free reign, or stopped as appropriate. Yet the *Mahāyāna-sūtrâlaṃkāra* says: "Even if one dwells eternally in hell, it does not obstruct great enlightenment. But if one is focused on one's own benefit, this obstructs great enlightenment." (T 1604.31.622b27–28)

i. Approach of Guarding against Hindrances 護障門

由此第九有護障門。雖有作善、護小乘故。如大般若云、「若菩薩設殑伽沙劫受妙五欲、於菩薩戒猶不名犯。若起一念二乘之心、卽名爲犯。」解云、雖貪所汙、大心不盡。無無餘犯、故名無犯。然文殊問經云、「若以心分別男女非男女相、是菩薩波羅夷罪。」

This is the ninth, the approach of protecting against hindrances. [For example, the case where] even though one engages in wholesome activities, he is on guard against the [views] of the Hīnayāna. As the *Mahāprajñāpāramitā-sūtra*

says: "If, for example, bodhisattva were to be subjected to the five subtle desires for kalpas as many as the grains of sand in the Ganges River, this would not be seen as a violation of the bodhisattva's moral code. If he were to give rise to one thought with the attitude of the two vehicles, this would be a violation."[17] Explanation: Even if they are tainted by desire their Great [-vehicle] mind is not exhausted; since there is no unpardonable (*pārājika*) offense, this is said not to be a violation. Yet the *Sutra of Mañjuśrī's Questions* says: "If one discriminates male and female and non-male and female characteristics, this is a *pārājika* offense for bodhisattvas." (T 468.14.497a11–12)

j. Final Approach 究竟門

由此第十有究竟門。若取法相、非究竟故。如大般若、「應以不護圓滿淨戒波羅密多、犯無犯相不可得故。」

This is the tenth, the final approach. If one is attached to the characteristics of phenomena, it is not final. The *Mahāprajñāpāramitā-sūtra* says: "One should [practice the perfection of morality] by not observing the completely pure perfection of morality; this is because the marks of violation and nonviolation are unobtainable."

iii. Violation and Loss 犯失門

第三犯失者、謂菩薩戒無無餘犯。如有一分受、有一分持故。不同聲聞犯一重時、便破一切失比丘性。如本業經、「一切菩薩凡聖戒、盡心爲體。是故心盡、戒亦盡、心無盡故、戒亦無盡。」心謂期心。若不放捨無盡戒願、無有盡犯、無邊戒故。由此轉生、戒亦恆隨、運運增長、乃至成佛。猶如河水、日夜不停、運運遷流、自到大海。唯除故捨大菩提心。彼旣心盡、戒亦盡故。

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17 Not an exact quote, but reflecting the point of the discussion on T 220.7.1019–20.

The third section is on violation and loss, with the main implication being that the bodhisattva code of morality has no unpardonable offenses. When the precepts are partially received, they are also partially observed. This is not the same as with *śrāvakas*, who, when committing a single grave sin, are considered to have directly violated the entire code, and to have lost their status as a *bhikṣu*. As the *Sutra on Primary Activities* says: "In the bodhisattvas' observance of all mundane and holy precepts, utmost mental effort is taken as essential. Therefore, in applying the mind to its fullest extent, the precepts are applied to their fullest extent; since the mind is inexhaustible, the precepts are also inexhaustible." (T 1485.24.1021b20–21) "Mind" means "mental state of expectation." If one does not abandon the vow of the inexhaustible moral code, there will be no exhaustion of violations, since there is no limit to the moral code. Based on this, the moral code is always following along together in the course of transmigration, steadily increasing in its application, up until the attainment of full enlightenment. It is just like a river, which flows on and on, day and night, without stopping, until it arrives to the ocean. The only exception is the purposeful abandonment of the aspiration for great enlightenment. Since this mind is exhausted, the moral code is also exhausted.

然犯重戒、略有二種。一破、二汙。若以上品煩惱纏犯、隨所犯支、失戒律儀。若中下纏、唯汙不失。如瑜伽云、「若諸菩薩、毀犯四種他勝處法、數數現行、都無慚愧、深生愛樂、見是功德、當知說名上品纏犯。非諸菩薩暫一現行他勝處法、便捨菩薩淨戒律儀。不同聲聞、一犯卽捨。」又上纏犯、雖失淨戒、經說、「卽懺亦得重受」不同聲聞如斬頭者、現身不能復入僧數。廣引教理、如宗要釋、且止傍論。

Yet grave violations of the precepts are broadly divided into two types. The first is its complete breach of the precepts and the second is staining the precepts. If the violation is based on the most virulent active afflictions, according to the limbs of what is violated, one loses the restraints of morality. If they are active afflictions of medium and lesser virulence, the restraints of morality are only stained, and not lost. As the *Yogâcārabhūmi* says:

> If bodhisattvas commit the four *pārājika* violations repeatedly without any shame or guilt, and give rise to profound indulgence and see this as being meritorious, you should know that this is violation based on the most virulent active afflictions. On the other hand, when bodhisattvas momentarily commit a *pārājika* violation, they are not thereby abandoning the entire code of pure bodhisattva morality. This is not the same as the case of the *śrāvakas*, for whom one violation implies total repudiation. (T 1579.30.515c12–16)

Furthermore, even in the case of losing pure morality based on the most virulent active afflictions, a sutra says: "With repentance one can also be re-ordained." (Source not found.) It is not the same as the case of the *śrāvakas*, who are basically cut out of the saṃgha, and may not return to it in this lifetime. The extensive citation of the doctrinal principles can be seen in my *Doctrinal Essentials* (*of the Sutra of Brahma's Net*, so we will end our digression here.

iv. Interpretation of the Verse 釋頌

> 釋頌二門。謂初六頌、傳誦本師門。釋迦傳誦本師序故。後五頌半、末主顯揚門。釋迦自演戒宗要故。初亦有二種。初五頌顯主尊勝門、後之一頌、讚戒功能門。初亦有二。初二頌半、現身本末門。後二頌半、說法本末門。

I will explain the verses in two sections. These are the first six stanzas, which are the section of verse transmission of our original teacher. Thus it is called the preface of the original teacher's verse transmitted from Śākyamuni. The latter five and half stanzas constitute the section of the praise of the lord of the final age. This is because Śākyamuni himself expounded the doctrinal essence of the precepts. In the first section there are also two parts. The first five stanzas express the author as the honored victor. The last stanza praises the efficacy of the precepts. Within the first there are again two. The first two and half stanzas show the body from source to derivatives. The latter two and a half stanzas explain the Dharma from source to derivatives.

a. The Transmission and Remembrance of the Founding Teacher 傳誦本師門

1. The Excellence of the Principle Object of Veneration 頌顯主尊勝門

a) Showing the Body from Source to Derivatives 現身本末門

我今盧舍那、方坐蓮華臺

[Sutra] Now I, Vairocana, am sitting on the lotus flower platform,

述曰。現身本末門、略有四重。此初他受用身。傳說、「此身應第二地。」戒波羅蜜、此經宗故。非自受用、華嚴等說彼無邊故。方者正也。千葉臺、總成二地菩薩淨土。此中臺上是身所居。千葉卽是所化部落。如仁王云、「信忍菩薩、百佛千佛萬佛國中、化現百身千身萬身。」十地經云、「二地菩薩入千世界、見千佛故。」

[Commentary] "Showing the body from source to derivatives" is outlined in four levels. The first is that of the body of enjoyment for others. Tradition says: "this body is visible to those who are in the second ground." Since the perfection of morality is the main theme of this sutra, it is not the self-enjoyment body, since the *Flower Ornament Sutra* and so forth say that it is unlimited. "Square" 方 means "correct" 正. The "Thousand-petaled platform" is formed in the bodhisattvas' pure land in the second ground. It is on this platform in this land where this body is situated. The thousand petals are the people in this land who are transformed. As the *Sutra for Humane Kings* says: "Bodhisattvas with cognitive faith, residing with the lands of hundreds of buddhas, thousands of buddhas, ten thousands buddhas, manifest hundreds of bodies, thousands of bodies, ten thousands of bodies …" (T 245.8.826c11–13, abbreviated.) The *Daśabhūmika-sūtra* says: "Bodhisattvas in the second ground enter a thousand worlds, where they see a thousand buddhas." (Source text not found.)

於此臺上、別有佛座、此千葉臺。有說是座、非也。上卷別說盧舍那佛、坐百萬

蓮華赫赫光明座上故。旣說我住蓮華藏世界海、其臺周帀有千葉、一葉一世界、我化爲千釋迦、復有百億須彌。明知是土。有難。「彼土豈狹彌陀圓光。經說彼佛圓光、如百億三千大千世界故。」此難不然。佛光不定、釋迦亦照無量剎故。或旣言如、但比廣大、未必量同。如眼喩海。故知百萬蓮華爲座。何故諸佛蓮華爲座。表佛雖在世、如不著水故。

On top of this platform is a separate seat for the Buddha—this is the thousand petal platform. There is a theory that says this "sitting" is incorrect. The first roll of the scripture distinctly explains that Vairocana Buddha sits on a radiant throne of a million shining lotus flowers. The text has already said "I abide in the lotus store ocean of worlds; this platform is encircled by a thousand petals; each petal holds one world, and I transform each of these into a thousand Śākyas, who each in turn have ten billion Sumerus. We can clearly know this land." Some object saying: "How could such a land squeeze in the halo of Amitâbha? The sutras say that the buddhas' halo is the size of tens of billions of trichiliocosms?" Thus objection is not valid. After all, the halos of the buddhas are not set in their size, and that of Śākyamuni also illumines countless worlds. Or, having already stated it in this way, this only a way of expressing relative vastness—they don't necessarily have to be the same in size. It is like an eye being used as an example of the sea. Hence we know that a million lotus flowers serve as his seat. Why do the buddhas use the lotus as their throne? This expresses that even though the buddhas remain in the world, they, like the lotus, do not touch the [muddy] water.

周帀千華上、復現千釋迦、

[Sutra] On the thousand petals that surround me a thousand Śākyamunis again appear.

述曰。第二淨土化身。傳說「此身應地前機。」有說、「唯四善根方生淨土。」理未必然。淨土經說、「餘亦生故。」淨穢同處、隨業異見。猶如四識等事心異、如說鶖子所見山河、贏髻梵王變寶土故。

[Commentary] The second is the transformation body in a pure land. Tradition says: "This body appears to those whose faculties are at a stage of development prior to the grounds." There is an explanation that says: "Only after one has [developed] the four wholesome roots can he be born in a pure land." But in principle it doesn't have to be this way. The *Pure Land Sutra* says: "Others are also born there." (Source not found.) Pure lands and defiled lands are the same place; they are seen differently according to one's karma. It is like the way that the four kinds of consciousness[18] and so forth are different kinds of functions of the mind. It is like saying that the mountains and rivers seen by Śāriputra are transformed by the Brahma King Śikhin into a jeweled land.

一華百億國、一國一釋迦。

[Sutra] Each flower has ten billion lands, and each land, a Śākyamuni

述曰。第三穢土化身。言一國者、一須彌界、以世界別、南洲現故。瑜伽論云、「一大千有百俱胝界。」雜集云、「一俱胝量當於百億。」何故此中、唯言百億。億有多種。瑜伽且、「依十萬爲億。」此經千萬、故不相違。此依麤相。且說一類須彌世界、據實樹形。人形倒及側等、各隨其類徧滿諸方、異類無礙。如因陀羅網、重重無盡。出過思議之表、然皆攝在蓮華臺藏世界海中、竝盧舍那轉法輪處。

[Commentary] The third is the transformation body in defiled lands. "One country" means one world in the realm of Mt. Sumeru, which means that the southern continent (Jambudvīpa) is being identified as a world. The *Yogâcārabhūmi-śāstra* says: "One great chiliocosm contains 100 *koṭīs* of worlds." (Source not found.) The *Mahāyānâbhidharma-samuccaya-vyākhyā* says: "The amount of one *koṭī* is the same as 100 *eok*.[19]" (Source not found.)

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18 Probably a reference to the four major distinctive aspects of consciousness as defined by Yogâcāra: the store consciousness (*ālayavijñāna*), the self-aware consciousness (*manas*), the conceptualizing consciousness (*manovijñāna*), and the five sense consciousnesses (*pañcêndriya*).

19 The exact equivalent of one 億 is not uniform throughout Sinitic Buddhist sutras and treatises,

Why then, does it only say "ten million" here? This is because there are many kinds of *eok*. The *Yogâcārabhūmi-śāstra* further says: "An *eok* is equal to 100,000." (Source not found.) In this sutra it means ten million, and hence there is no discrepancy; the point here is just to give a rough sense of the number. It is also said that one type of Sumeru world is actually the shape of a tree. The human forms that fall from it and lean on it spread out through all lands according to their type, with no obstruction among types. It is like the net of Indra, [repeating itself] again and again without exhaustion. This place goes beyond the level of conceptual expression, yet this place within the ocean of lotus flower-platform treasury worlds is the same place where Vairocana turns the wheel of the Dharma.

各坐菩提樹、一時成佛道
如是千百億、盧舍那本身。

[Sutra] Each sits under a bodhi tree, and simultaneously, they all attain full enlightenment.
These hundreds of thousands of millions of buddhas are all the original body of Vairocana.

述曰。第四擧淨穢土。機根頓熟、一時重化、攝末歸本。如上卷云、千華上佛是吾化身。千百億釋迦、是千釋迦化身故。

[Commentary] The fourth is the case of pure and defiled lands. When one's faculties suddenly mature, one is multiply transformed in an instant, assimilating the derivative into the original. As the first fascicle says, the buddhas on the thousand petals are my transformation body. Hundreds of thousands of millions of Śākyas are the transformation bodies of a thousand Śākyas.

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ranging from the Chinese 100,000 to a Buddhist 1,000,000, 10,000,000, and 100,000,000. The point of the usage of the term is simply to indicate an inconceivably large number of something.

2. Section on the Explanation of the Dharma from Source to Derivatives 說法本末門

千百億釋迦、各接微塵衆
俱來至我所、聽我誦佛戒
甘露門則開。是時千百億
還至本道場、各坐菩提樹
誦我本師戒、十重四十八。

[Sutra] To each of these hundreds of thousands of millions of Śākyamunis is attached a vast number of followers,
Together they come to my place, and listen to me recite the Buddha's precepts.
The nectar gate is then opened, and at this time, hundreds of thousands of millions [of Śākyamunis]
Return to their original site of enlightenment, each sitting under a bodhi tree.
Reciting the precepts of my original teacher—the ten grave and the forty-eight [light.]

述曰。第二說法本末。盧舍那身、雖非凡境、加力見聞、接衆而至。旣貫三際之則、非隨時宜所制。故說我誦、不言說也。味中之上、名爲甘露、故喩樂中最極。涅槃戒則、出苦證樂之門。故言聽誦甘露門開也。或說戒經、名之爲門。所詮之戒、名爲甘露。教能開理出三界門。對機而顯、是爲開也。凡心易竭、勝影難留。故歸本處、誦本師戒。此中本師、謂卽本身。或可戒法、名爲本師、佛所師故。

[Commentary] The second is the source and derivatives of the Dharma. Even though the body of Vairocana is not the object of unenlightened worldlings, by the empowerment of [Śākyamuni] the crowds are led to the sermon. Having already passed through the process of the three times, [the sermon] is established as necessary, and not according to any particular time. Therefore he says "I recite" and does not say "I expound." The most excellent among flavors is called Ambrosia, and hence it is the most excellent among

metaphors of pleasure. The nirvanic precepts and rules are the gateway to the escape from suffering and realization of bliss. Therefore he says to listen well as the ambrosial gate is opened. Some label the precepts and sutras as "gate." The precepts that are expressed are called Ambrosia. The teaching is able to open up the principle that is the gateway to the escape from the triple realm. Revealing according to the faculties of the listeners is called "opening." The minds of worldlings are easily exhausted; an excellent image is difficult to retain. Therefore they return to their original places and recite the precepts of their original teacher. The "original teacher" referred to here is none other than the original body. Some also accept that the teaching of the moral code could be called "original teacher" since he is the mentor of the buddhas.

b. Section on Praising the Efficacy of Moral Discipline 讚戒功能門

戒如明日月、亦如瓔珞珠
微塵菩薩衆、由是成正覺。

[Sutra] The precepts radiate like the sun and moon; they are like the jewels on a necklace.
Vast numbers of bodhisattvas achieve perfect enlightenment based on them.

述曰。此卽第二讚戒威力門也。戒破罪闇、猶如日月。莊嚴行者、如瓔珞珠。如遺教云、「慚愧之衣、於諸莊嚴、最爲第一。」或說、「性戒明如日月、遮戒莊嚴如瓔珞珠。」破性罪闇、嚴性戒故。萬行之始、以戒爲本、萬行之終、菩提爲果。是故三際、皆由戒成佛。三聚如應成三德故。如瑜伽云、「如是所集福智資糧、更無餘果可共相攝、唯除無上正等菩提。」

[Commentary] This is the second section, containing the praise of the authoritative power of the precepts. Since the practices of moral discipline dispel the darkness of sin, they are just like the sun and moon. The embellishing practices are like the jewels in a necklace. As the *Sutra of the Deathbed Injunction* says: "the robes of shame and conscience are the greatest

of adornments." (T 389.12.1111b5–6) Some say "The precepts are related to natural moral law radiate like the sun and moon; precepts for warding off superficial faults are embellishments, like the jewels in a necklace." This is because [the former] dispel the nature of the darkness of sin, and [the latter] embellish the nature of the precepts. At the beginning of all practices is the source of the precepts. At the end of all practices is the result of bodhi. Hence, throughout the three times, all pass through moral discipline to become buddhas. This is because the three categories of precepts correspond to the completion of the three virtues. As the *Yogâcārabhūmi* says: "This stock of virtue and wisdom that is accumulated cannot be applied to any other end except that of *anuttarā-samyak-saṃbodhi*."

v. Revealing the Master of the Final Age 末主顯揚門

a. On Furthering the Enlightenment of Others 展轉開化門

是盧舍那誦、我亦如是誦
汝新學菩薩、頂戴受持戒
受持是戒已、轉授諸衆生。

[Sutra] What Vairocana recites, I also recite.
You newly initiated bodhisattvas, should receive and observe the moral discipline with great reverence.
Once you have received and observed this moral discipline, you should impart it to all sentient beings.

述曰。自下末主顯揚門。此有四門、一展轉開化門、二所成戒相門、三能受有情門、四開許廣說門。此卽初也。謂上六頌、本師誦出、如我傳誦、汝亦應爾。戒手相接、佛種卽不斷也。

[Commentary] From here down is the section of the ruler of the final age. This section has four aspects: (1) extending enlightenment others; (2) the

characteristics of the completed of moral discipline; (3) the ability to receive sentient beings; (4) the allowance of detailed explanation. This is the first, and thus for above six lines are the recitation of the original teacher (Vairocana). What I have transmitted in verse, you should accord with. If the moral discipline is continuously handed down, the Buddha-seed will not perish.

b. Characteristics of the Completed Moral Discipline 所成戒相門

諦聽我正誦。佛法中戒藏
波羅提木叉、大衆心諦信
汝是當成佛、我是已成佛
常作如是信、戒品已具足。

Listen well, as I precisely recite, the store of the moral discipline within the Buddha's teachings —
The *prātimokṣa*. All of you in the great assembly should believe truly in your hearts
That you will, in the future, become buddhas; I have already become a buddha,
Once you have generated this kind of faith, then the category of the moral discipline is already complete.

述曰。第二門也。世尊所制、一切禁戒、上乘下乘、皆從此出。故言佛法中戒藏也。簡定道戒、故言波羅提木叉。梵云波羅提、此云別也。若具應言毘木叉、此云別解脫。別出非故、名別解脫。又遺教云、「戒是順解脫之本。故名波羅提木叉。」若受菩薩謂、「由此戒、我當成佛、猶如釋迦由戒已成。」便不起餘不同分心、爾時、名爲戒品具足。善思分限、名爲戒故。如本業云、「一切菩薩凡聖戒、盡心爲體。其心若盡、戒亦盡、心無盡故、戒亦無盡。」此中心者、大乘心也。非諸退乘及、未發心之所能得。

[Commentary] This is the second aspect. The prohibitions and rules laid out by the World Honored One are the point of departure for the superior

and inferior vehicles. Therefore they are called "the store of moral discipline within the Buddha's teachings." Since it is the codification of the moral discipline of the path, it is called *prātimokṣa* (formulary for liberation). The Sanskrit prefix *prati-* means to "make explicit." Included here is the notion of *vimokṣa*, which added together means "the making explicit of [the disciplines for] liberation." Since it distinguishes selection and rejection, it is called "the making explicit of [the disciplines for] liberation." Again, the *Sutra of the Deathbed Injunction* says: "The moral discipline is the source of accordance with liberation; therefore it is called *prātimokṣa*." (T 389.12.1111a2–3) If some receives the bodhisattva precepts, they say "Based on this moral discipline I will become fully enlightened, just like Śākyamuni, who based on these precepts has already become [fully enlightened]." From this point, they do not give rise to other kinds of states of mind, at which point they are said to be complete in terms of the category of moral discipline. Since wholesome thought establishes limits, it is called "moral discipline." As the *Sutra of Primary Activities* says: "All the moral disciplines of unenlightened and enlightened bodhisattvas have the fullest application of the mind as their substance. If the mind is applied to its fullest, moral discipline will be exercised to its utmost level. If the mind is not applied to its fullest, moral discipline will not be exercised to its utmost level." (T 1485.24.1021b20–21) The "mind" mentioned here is the mind of the Great Vehicle. It is not something that is obtainable by those who have fallen back from this vehicle or those who have not yet given rise to the aspiration for enlightenment.

c. On the Reception of the Precepts by Sentient Beings 能受有情門

一切有心者、皆應攝佛戒
衆生受佛戒、卽入諸佛位
位同大覺已、眞是諸佛子。

All those possessed of mind should embrace the Buddha's precepts,
Sentient beings who receive the Buddha's precepts directly enter into the

Buddha stages,
The stage that is identical to great enlightenment is complete—these are truly my disciples.

述曰。第三門也。應者容也。有障無性、不成戒故。此戒最勝、何易聲聞。誰言易得。難發心故。無上菩提、無德不攝、發心所修、無善不因。故有心者、得發大心。所有願行、皆成因性。卽入諸佛位者、佛位有二。一發心滿位、二行果滿位。今入初故。初發之願、無不周圓。與佛無異、言同大覺、如契經云、「發心畢竟、二無別故。」已得此位、眞是佛子、從佛法生、紹佛位故。頌曰、方便父信種、般若母禪胎。慈悲爲養母、佛子紹位生。廣說此義、如攝大乘。

[Commentary] This is the third section. "Should" 應 means "allow" 容, as those who are obstructed by lack of proclivities do not consummate moral discipline. With this moral discipline being the most excellent [of practices] how could it be easily achieved by *śrāvaka*s? Who said it is easy to attain? After all, it is difficult to give rise to the aspiration for enlightenment. There is no merit not included in peerless bodhi, and there is no kind of wholesomeness that is not cultivated by giving rise to the aspiration. Therefore it is "those who have mind" who are able to give rise to the great aspiration. The practices of the vow that they carry out all serve to complete the causal nature. As for "Directly enter into the Buddha stages": There are two kinds of Buddha stages. The first is the stage of the completion of giving rise to the aspiration; the second is the stage of the completion of the effects of practices. Here, the reference is to the stage of entry. The vow to which one first gives rise has nothing that it does not encompass. Not being different from the Buddha is said to be the "same great enlightenment." As the [*Nirvana*] *Sutra* says: "The arousal of the aspiration and the final stage are not two things." (T 374.12.590a21) Those who have already attained this rank are the true children of the Buddha, since what is produced from the Buddhadharma is the installation in the Buddha stage. A *gāthā* says:

Skillful means is the father and faith is the seed;
wisdom is the mother and meditation is the womb;

compassion is the midwife;
the children of Buddha are born installed in the Buddha stage. (Similar to T 1611.31.829b5–6.)
A detailed explanation of this point is given in the *Mahāyāna-saṃgrāha*.

d. The Allowance of the Detailed Exposition 開許廣說門

大衆皆恭敬、至心聽我誦。

Those in the great assembly should all be reverent, and listen with all their heart to my recitation.

其第四門、如文可解。

This fourth section is readily understandable as is.

E. Preface on the Formation of the Precepts 結戒序

i. Interlocutor's Preface 經家序

爾時、釋迦牟尼佛、初坐菩提樹下、成無上覺。初結菩薩波羅提木叉、孝順父母、師僧三寶。孝順至道之法。孝名爲戒、亦名制止。佛卽口放無量光明。是時百萬億 大衆諸菩薩、十八梵天、六欲天子、十六大國王、合掌至心、聽佛誦一切佛大乘戒。

[Sutra] At this time Śākyamuni Buddha first sat beneath the Bodhi Tree and achieved peerless enlightenment. [After this] his first act was to establish the Prātimokṣa, [encouraging his followers] to piously obey[20] his father and mother, honored monks, and the three treasures. Pious obedience is the

[20] 孝 is usually translated as "filial piety" and sometimes works as a translation in this sutra, but it often is used in situations unrelated to one's relationship with one's parents.

principle of the ultimate path. "Piety" is synonymous with "moral discipline," and also means "restraint." The Buddha then emitted immeasurable rays of light from his mouth, and at this time a great crowd of millions of billions of bodhisattvas, beings from the eighteen Brahman heavens, beings from the six heavens of the desire realm, and the kings of the sixteen major states, clasped their hands in utmost reverence, and listened to the Buddha recite the Great Vehicle precepts of all buddhas.

述曰。自下第三結戒序中有二、初經家序、後世尊序。此卽初也。言爾時者、從天宮來應現時也。釋迦此云能、牟尼卽寂也。菩提樹者、在摩伽陀國、於此樹下有金剛臺。此下證覺、名菩提樹。何故初頓結者。三乘萬行從此生故、三際決定、不待犯故。不同聲聞隨時漸制。如文殊問經及涅槃經云、「先預制戒、世間生疑。」故如補衣、隨破隨補。今菩薩戒則不如是。故初成佛、初結此戒。依十地論、成道初七日、自受法樂、第二七日、方起言說。今云初結、應第二七。

[Commentary] In the following third section, which is the preface on the establishment of the precepts, there are two parts: the first is the preface of the interlocutor; the second is the preface of the World Honored One. This is the first of these two. The words "at this time" refer to the time when Śākyamuni descended from heavenly palace [of Tuṣita] and appeared in this world. *Śākya* means "ability;" *muni* means "silent." The Bodhi Tree is in the state of Magadha and beneath this tree is the adamantine platform. It was under this tree that Śākyamuni achieved enlightenment, and thus it is called the Bodhi Tree. How could he suddenly first establish the moral code at this point? It is because the myriad practices of the three vehicles are born from this [moral discipline], and since the three time periods are set, he did not wait for someone to commit a sin. This is not the same as the situation of the *śrāvaka*s, whose restrictions were gradually put into place according to the time. As the *Sutra of Mañjuśrī's Questions* and the *Nirvana Sutra* say: "If the restraints had been established beforehand, people in the world would have had their doubts."[21] Hence it is like patching clothes: according to the

21 Not found in either text.

rend, the patch is applied. Now, these bodhisattva precepts are not like this. Therefore, [the sutra's saying] "he first achieved full enlightenment" and "he first established this moral code" can be explained by referring to the *Daśabhūmikasūtra-śāstra* which explains that during the first seven days after his enlightenment he was absorbed in the bliss of enlightenment, and during the second seven days he began to teach. (T 1522.26.124a13–17) So here, where it says "he first established [the moral code]" should be understood as referring to the second set of seven days.

孝謂養育、順卽恭敬。知恩報恩、卽是孝道。恩有二種、一滋長生身恩、謂卽父母。二長養法身恩、卽師僧等、以財法二、如應敬養。此中師僧三寶、至道如次助伴。所依所緣、所以別擧。孝名戒、亦名制止者、孝爲百行之本、先王要道。戒爲萬善之基、諸佛本原。善從此生。孝名爲戒、惡從此滅、亦名制止。所以孝戒、名異義同。言卽口放等者、放光招衆。放無量光而招有緣。表無礙門照導長夜。言大戒者、大乘戒也、是以此中無聲聞衆。

"Piety" 孝 means to be devout. "Obedience" 順 means reverence. Knowledge of obligations for kindness received 恩 and the repayment of that kindness are none other than the way of piety. There are two kinds of kindness that are received. One is the kindness received in the raising and nourishing of one's earthly body, which means the kindness received from one's father and mother.[22] The second is the kindness received in the nourishment of one's Dharma body, which means the kindness received from one's monastic teachers and so forth. Since material goods and the Dharma are two kinds of things, the kind of homage they should be paid is also of two kinds. The honored monks and three treasures mentioned here are the helpers, in order

22 In the *Shuowen jiezi* 說文解字 by Xushen 許愼 of the Latter Han 後漢 (CE 25–220), the original meaning of 恩 is defined as 惠. In the Gong Sun Chou 公孫丑 Chapter, Mencius 孟子 defines 恩 as the major binding force between parents and children, as the way parents express their loving and caring toward their children.「內則父子、外則君臣、人之大倫也。父子主恩、君臣主敬丑見王之敬子也、未見所以敬王也。」As the Confucian doctrine later becomes codified, however, this ends up being taken as secondary to 孝.

of priority, in attaining the way. This is why primary and secondary supports are distinguished. "Piety" being called "moral discipline," and being called "restraint," is because piety is considered to be the most fundamental of all kinds of behavior, the essential path of the ancient kings. Moral discipline is the cornerstone of myriad wholesome activities, the original source of all buddhas. Wholesomeness springs from this. Piety is called "moral discipline" and unwholesomeness is extinguished from this—it is also called "restraint." Thus, although their names are different, the meaning of piety and moral discipline is the same. "Emitted from his mouth …" and so forth means that the rays emitted beckon the crowd. Emitting countless rays he beckons those with whom he has affinity. Revealing the unobstructed gate, he illuminates and guides through the long night. "Great moral discipline" refers to the Mahāyāna moral discipline. Thus, in this group, there are no *śrāvaka* disciples.

ii. The Preface of the World Honored One 世尊序

a. The Preface of the Preceptor 師序

佛告諸菩薩言。「我今半月半月、自誦諸佛法戒。汝等一切發心菩薩亦誦、乃至十發趣、十長養、十金剛、十地諸菩薩亦誦。是故戒光從口出、有緣非無因故。」

[Sutra] The Buddha addressed the bodhisattvas, saying: "I will henceforth recite the Dharma precepts of the Buddha once every half-month. All of you bodhisattvas who have given rise to the aspiration should also recite them, as well as the bodhisattvas in the ten stages of departure for the destination, the ten stages of nurturing, the ten adamantine stages, and the ten grounds—they should also recite them. Therefore the light of the precepts shines forth from my mouth—so that those with affinity have no lack of cause."

述曰。自下佛序。如次序成師法弟子三輪相也。師有二種。一本謂佛、二末菩薩。故言我誦、汝等亦誦。半月誦者、雖師隱沒、依法住故。增卽易退、減卽難進。爲不退戒、進修定慧。是故半月、不增不減。如遺教云、「波羅提木叉、是

汝等師、若我住世、無異此也。」言發心者、十信位也。行實有退、非三賢之正位。十發趣者、十住也、三賢初故。十長養者、十行也、長養聖胎故。十金剛者、十迴向也、攝五力故。本業下巻、「皆地前故。」戒能破暗、以光爲瑞、常所誦持、從口而出。故說有緣非無因也。

[Commentary] From here is the Buddha's preface, which is structured according to the completion of the three-part circle of teacher, teaching, and disciple. There are two kinds of teachers: the main teacher, the Buddha, and the secondary teachers, the bodhisattvas. Therefore he says "I recite, and you also recite." Regarding bi-weekly recitations: even when the teacher goes away, students can always rely on the Dharma. When increasing, it is easy to fall back, and when decreasing, it is difficult to advance—which means that one should not fall back in one's practice of moral discipline, and one should advance in the cultivation of meditation and wisdom. Therefore the two-week interval is neither increased nor decreased. As the *Sutra of the Deathbed Injunction* says: "The Prātimokṣa is your teacher; whether or not I remain in the world, there is no difference." (T 389.12.1110c21–22) "Given rise to the aspiration" refers to [bodhisattvas] in the ten levels of faith. In their actual practice of these there are cases of retrogression, as they have not yet achieved the level of determination as those in the three worthy ranks. The "ten stages of departure for the destination" are the ten abodes — the first of the three worthy ranks; "the ten stages of nurturing" are the ten practices; they are named such because they nurture the holy embryo. The "ten adamantine stages" are the ten dedications of merit, named as such because they include the five powers. The second roll of the *Sutra on Primary Activities* says: "They are all before the grounds."(not found) Moral discipline is able to dispel darkness, taking illumination as an auspicious sign. Whenever the precepts are chanted and observed, they shine forth from his mouth. Thus he says: "those with affinity have no lack of causes."

b. The Dharma Preface 法序

光光、非青黃赤白黑。非色非心、非有非無、非因果法。是諸佛之本源、菩薩之根本、是大衆諸佛子之根本。是故大衆諸佛子、應受持、應讀誦善學。

[Sutra] Each ray of light is neither blue, yellow, red, white, nor black. They are neither form nor mind, neither existent nor nonexistent; they are dharmas of neither cause nor effect. They are the original source of the buddhas, the basis of the bodhisattvas, the basis for the disciples of the Buddha who fill up the great assembly. Therefore the disciples of the Buddha in the great assembly should receive and maintain, and should read and recite, and study [the precepts] well.

述曰。此第二法也。此中光光、謂諸戒也、從喩瑞相而得名故。戒雖名色、而非顯形。以依善思分限立故。無質礙故非色、無緣慮故非心。不離緣故非有、不卽緣故非無。以非有故非因果法、以非無故諸佛本原、佛本原故菩薩根本。以與因果作根本故、由此時衆亦爲根本。是以佛子初受後持、誦文學義。

[Commentary] This is the second part, the Dharma preface. "Each ray of light" mentioned here refers to the precepts. This naming is derived from the metaphor of auspicious signs. Although the precepts have name and form, they lack color and shape; they are posited based on the limits of wholesome thought. Lacking material obstruction, they are not form; lacking perceptual objectivity, they are not mind; not being separate from conditions, they are not existent; not being identical with conditions, they are not nonexistent. Since they are not existent, they are not dharmas of cause or effect. Since they are not nonexistent, they are the source of the buddhas; being the source of the buddhas, they are the basis of the bodhisattvas. Since within cause and effect they create a basis, through this timing sentient beings take them as their basis. Therefore disciples of the Buddha first receive them and then observe them; they recite the text and investigate its meaning.

c. Preface for the Disciples 弟子序

佛子諦聽。若受佛戒者、國王王子、百官宰相、比丘比丘尼、十八梵天、六欲天子、庶民黃門、婬男婬女奴婢、八部鬼神、金剛神、畜生乃至變化人。但解法師語、盡受得戒、皆名第一清淨者。

[Sutra] Disciples of the Buddha, listen well! If you receive the Buddha's precepts, whether you be kings or princes, major officials or ministers, *bhikṣu*s or *bhikṣuṇī*s, beings in the eighteen Brahma heavens, deva-children in the six desire heavens, common people or eunuchs, debauched men, prostitutes, or menials, the eight kinds of spiritual beings, vajra spirits, animals, or magically conjured persons; by simply understanding the words of the Dharma teacher, fully accepting the precepts, all of you are called "the most pure."

述曰。此卽第三、所被弟子。言比丘者、先受聲聞。有說、「迴心受戒時、轉成菩薩戒。」非也。彼依餘乘種子立故。但前小戒有助大力。菩薩乘心、別種子生、於彼所熏、別起無表。十八梵者、色界衆也、謂三靜慮各有三天、第四有九故。無想初後、許有心故。善戒經云、「要先發菩提心、方得受菩薩戒。如何淨居亦得受戒。」有說、「十八言總意別、如一比丘名六群。」有說、「除無想淨居、別有十八梵。」

[Commentary] This is the third part, which discusses the disciples who accept the precepts. We can assume that "bhikṣus" refers to *śrāvaka*s. There is an interpretation that says "When one undergoes conversion and receives the precepts, he is converted to the bodhisattva precepts"—but this is wrong. They attain their position based on their possession of the seeds of the other vehicles. It is just that the prior Hīnayāna precepts provide great energy in support. The bodhisattva mind is produced from different seeds, and while being perfumed by these, their distinct result is unperceived. The eighteen heavens are populated by beings from the form realm, specifically the three levels of meditation, each of which has three heavens. Added to this are the nine heavens of the fourth level of meditation. From the no-thought heaven onward there are only those who have mind. The *Sutra on Wholesome Precepts* says: "One must first give rise to the aspiration for enlightenment, and then one can receive the bodhisattva precepts. How could those in the five pure

abodes also receive them?"[23] Another interpretation says: " 'Eighteen' is a general term used to specify distinctions within a general category. It is like the single term *bhikṣu* being explained in terms of six groups."[24] Another interpretation says: "Leaving aside the pure abodes of no-thought, there is a distinct set of eighteen heavens."

如本業經、「下三靜慮各有四天、第四六故。」有說、「據實、亦有成佛。」然唯識論、「總成色界有迴心已。」傍述、未建立迴向菩提。聲聞教云、「若依般若、不發大心、卽五淨居無迴心者。」不謂了義亦無迴心。於中且依受不共戒、許黃門等亦受得戒。若偏學行、別受七衆。當知遮難、同聲聞受。

As the *Sutra on Primary Activities* says: "The lower three levels of meditation each have four heavens, and the fourth has six." (Sourced not found) There is an interpretation that says: "In actuality, there is also attainment of buddhahood." Yet the *Treatise on Consciousness-only* says: "Generally, those who comprise the form realm have undergone conversion." (Source not found.) This is close to saying that one has not yet achieved the level of dedication to enlightenment. The *śrāvaka* teaching says: "If, relying upon *prajñā* they do not give rise to the great aspiration, then those in the five pure abodes will not undergo conversion." This should not be taken to mean that there is no conversion. Here one relies on the reception of special precepts, as it has been acknowledged that eunuchs also receive the precepts. If they study extensively and practice, they can receive special acknowledgment as one of the seven groups. You should know that the restraints and difficulties are the same as those incurred by the *śrāvaka*s.

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23 Something like this is in part stated at T 1582.30.964b19, but the whole phrase cannot be located as is.

24 六群比丘: The *group of six bhikṣus* are the six run-of-the-mill *bhikṣu*s, to whose improper conduct is attributed the laying down of many of the rules of conduct by Śākyamuni. Different lists of names are given, the generally accepted list indicating Nanda 難陀, Upananda 跋難陀, Aśvaka 阿說迦, Punarvasu 弗那跋, Chanda 闡那, and Udāyin. Udāyin is probably Kālôdayin 迦留陀夷, a name given in other lists. (Skt. *ṣaḍ-vargikā bhikṣavaḥ*) [Source: DDB]

有問、若黃門等、亦受得戒、何故經云、「若言不受優婆塞戒、沙彌戒、比丘戒、得菩薩戒、無有是處。譬如重樓、不由初級、得第二級、無有是處。」彼自解云、「必由律儀、得後不共二菩薩戒。故作是說、未必菩薩先發小心。」皆名第一清淨者。如論、「超勝諸羅漢故。」何故爾者。如般若言、「二乘善根、猶如螢火、唯照自身。大乘善根、猶如日光、導一切故。」

A question arises. If it is the case that eunuchs and so forth are able to receive the precepts, why does the *Sūtra* [*on the Wholesome Precepts of the Bodhisattvas*] say: "If you say that without receiving the *upāsaka* precepts, the *śrāmaṇera* precepts, and the *bhikṣu* precepts, one can receive the bodhisattva precepts, this is impossible. It is like saying that a multi-level pagoda without a first level can have a second level—which is impossible." (T 1583.30.1013c26–29) The sutra explains this itself by saying: "One must rely on the restraining precepts to attain the other two kinds of distinctive bodhisattva precepts. Therefore people create the interpretation that says it is not necessary for the bodhisattvas to first give rise to lesser aspirations." (Source not found.) All are called "the most pure." As a treatise says: "They far surpass the arhats." (not found) Why is this so? As the *Prajñāpāramitā-sūtra* says: "Those who possess the good roots of the two vehicles are just like the light of the firefly—they only illuminate their own bodies. Those who possess the good roots of the great vehicle are like the sunlight, which serves as a guide to everyone."[25]

2. The Main Sermon 正說分

A. General Outline 總標

i. Itemized Restraints 舉數制持

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25 This exact line is not found in the sutra, but a similar point is expressed in about five places. See for example T 220.5.19b24–26.

佛告諸佛子言、「有十重波羅提木叉。若受菩薩戒、不誦此戒者、非菩薩、非佛種子。我亦如是誦。」

[Sutra] The Buddha addressed his disciples saying: "There are ten grave *prātimokṣa*s. If you receive the bodhisattva precepts but do not recite them, you are not a bodhisattva; nor do you have the seed of the Buddha. I also recite them."

述曰。第二正說分。此有二、初重後輕。初中有三。總標故、別誦故、結成故。總中有二、擧數制持故、示相勸學故。此初也。瑜伽立四、如宗要釋。若善生經、依在家衆、唯說前六、以麤顯故。依善戒經、出家菩薩立有八重、卽此十中初四後四、以共不共根本重故。此經本業、總立十重、以通攝故。

[Commentary] Second is the main discourse, which has two parts: the discourse on the grave precepts and the discourse on the minor precepts. Within the first there are three: the general indication, the special recitation, and the conclusion. Within the general indication there are again two: the itemization of the restraints, and the indication of the exhortation to study. As for the first, the *Yogâcārabhūmi* establishes four, as is explained in my *Doctrinal Essentials*. In the case of the *Upāsaka-śīla-sūtra*, which is centered on lay practitioners, only the first six are taught, so as to just provide a rough orientation. In the case of the *Sutra on Wholesome Precepts*, eight grave precepts are taught for world-renouncing bodhisattvas; these constitute the first four and last four of the ten being taught here, and they serve as the fundamental grave precepts for both world-renunciants and members of the saṃgha in general. Since this sutra and the *Sutra of Primary Activities* both promulgate ten grave precepts, they are in accord with each other.

頌曰、四身三語意亦三。由貪瞋癡四二一、三語由三得究竟、婬瞋邪見亦非情。十中四以身業爲體。智論十三云、「酒及前三、俱身戒故。第四六七、語業爲罪、餘二語、隨相爲第六七故。」然有業道、非他勝處。謂染歌等綺語所攝。此一一重、各容貪瞋癡爲方便。盜婬酤慳、由貪究竟。殺瞋由瞋、邪見由癡、餘三由三。於他名利、由嫉讚毀、瞋究竟故。婬瞋邪見、或從非情、婬屍未壞、是非情類

故。餘唯情邊、方結重罪。雖盜非情、主邊結故。

The verse says:

Four of deed,[26] three of speech,[27] and thought again three,[28]
From craving, ill will, and delusion, there come four, two, and one.
Based on the three [faults] of speech three more reach their fullest extent,
Lust, ill will and mistaken views are also generated by the insentient.

Among the ten, four have bodily action as their essence. As it says in fascicle 13 of the *Mahāprajñāpāramitā-śāstra*: "[The prohibition of] alcohol and the prior three are included in the precepts regarding deeds. Numbers four, six, and seven are sins through verbal activity; the other two verbal sins are derived from six and seven." (Source not found.) Yet those things done in the path of [worldly] activity are not *pārājika* offenses. This means things like lewd singing are included in ornate speech. Each one of these grave precepts includes craving, ill will, or delusion as a component factor. Stealing, lust, the selling of liquor, and parsimony are the extremes of craving; killing in anger is based on ill will; wrong views are based on delusion. The remaining three are based on all three. Among the others, seeking of name and profit occurs through jealousy, praise, and disparagement, and ends up resulting in ill will. Lust, ill will, and mistaken views sometimes come from the insentient. Lusting for a not-yet-decayed corpse is something that the insentient do. The remainder are limited to the sentient, which then result in grave sins. Even if a thief is insentient, within the limits of agency, it is the commission of a grave sin.

26 Killing 殺, stealing 盜, lust 婬, selling alcohol 沽酒.

27 False speech 妄語, speaking of the faults of others 談他過失, praising oneself and denigrating others 自讚毀他.

28 慳生毀辱, being angry and not accepting apologies 瞋不受謝, denigrating the three treasures 毀謗三寶.

復次頌曰、皆自於他造、他於他亦然。自於自有五、他於自唯婬。

Again, a verse says:

All are done by oneself to others
The same is true for what others do to others.
Done by oneself to oneself, there are five,
Done by others to oneself, there is only lustful behavior.

自於他邊、一切應造。他向於他、亦容具十、謂教他人、向他造故。自於自造、傳說有五、殺婬慳瞋及以邪見。謂捨利他、自死爲罪。律云、「弱背[29]自婬面門。」善生經云、「自施不成施、自慳卽成慳。」於自發憒、謗理性等、皆自犯故。他於自造、婬有餘無。被賊所汚、順生愛染、亦爲犯故。

In range of what can be done by oneself to others, everything can be done. That which can be done by others to others also includes all ten. This means that inciting others to sin is activity done to others. As far as doing things to oneself, there are traditionally regarded to be five: killing, lust, parsimony, ill will, and mistaken views. This means that throwing away one's life to benefit others is a sin. The Vinaya says: "weak-spined, one's own lust is readily apparent." The *Upāsaka-sīla-sūtra* says: "Self-giving does not constitute giving; self-stinginess constitutes stinginess."[30] Also, self-inflicted cruelty, denigrating the essential nature and so forth are all sins inflicted by oneself. As for sins that are inflicted by others on oneself, there are none except for lustful behavior. When one is the victim of thievery and is attached to this defilement in the next lifetime, this is also a sin.

29 Fazang's *Fanwangjing pusa jieben shu* renders this as 弱脊 (weak-spined), which probably makes more sense. (T 1813.40.621b2)

30 Not found in any sutra, but no doubt copied from Fazang's commentary, which gives the same unlocatable citation. There are many cases like this in Taehyeon's commentary.

頗有犯罪自亦不作、不教他作、有謂隨喜。頗有不發身語意業、得犯戒罪、有謂不作所應作等。此等問答、廣如宗要持犯門說。已辨傍義。

There are also sins that one does not actively carry out, and does not incite others to carry out, for example, when one goes along with (a sin being committed). There are cases where one does not actively carry out any word, thought, or deed, yet commits a sin; for example, when there is a situation in which one should act, but does not. Questions and answers regarding these kinds of matters are discussed in detail in the Section on Maintaining and Violating in my *Doctrinal Essentials*. This concludes the discussion of contingent situation.

ii. Introduction of the Exhortation to Uphold 示相勸持門

應釋本文。如是十重、受而不誦、卽迷持犯、失菩薩行。旣非菩薩、寧佛種子。「我已果滿、猶如是誦、况新學者。」此中意也。

Now I will explicate the main text. If these ten grave precepts are received but not recited, then one will be confused in regard to their maintenance and their violation and will err in the bodhisattva practices. If he is not a bodhisattva, how could he have the Buddha seed? The words "Since I have already completed reciting these exact precepts, how much more so should newly-initiated bodhisattvas?" express this meaning perfectly.

一切菩薩已學、一切菩薩當學、一切菩薩今學。已略說菩薩波羅提木叉相貌、應當學、敬心奉持。

[Sutra] All bodhisattvas have already studied these precepts, all bodhisattvas will study these precepts, all bodhisattvas are now studying these precepts. I have already explained the features of the bodhisattva Prātimokṣa. You should study, and with a reverent mind uphold and observe them.

述曰。第二示相勸持門也。涅槃經云、「聲聞戒中、佛知時宜、說輕爲重、說重爲輕。」大智論云、「毘尼皆爲世俗攝意、不論實相、爲護佛法。故不觀後世罪多少。又後世罪重、戒中便輕。如道人殺牛羊等、讚歎女人。戒中重、後世罪輕。」乃至廣說。菩薩不爾。實重說重、理輕說輕。法性常然、貫三際故。是謂菩薩別解脫相。欲取大果、宜敬心持。如遺教云、「若勤精進、事無難者、譬如小水、常流穿石。」「無爲空死、後必有悔、譬如良醫、知病說藥、服與不服、非醫咎也。」

[Commentary] Second is the section introducing the exhortation to uphold. The *Nirvana Sutra* says: "In the *śrāvaka* moral code the Buddha knows how to adapt to the situation, teaching the light precepts as heavy, and the heavy precepts as light." (T 374.12.402b22–23) The *Mahāprajñāpāramitā-śāstra* says:

> All the Vinayas include sensibilities of the conventional world; they are not written from the standpoint of ultimate reality, but for the purpose of protecting the Buddha's Dharma. Therefore they do not examine as to whether one's crimes will be greater or fewer in subsequent lives; furthermore, the heavy sins of future existences may be regarded as light in the Vinaya. Take the case where a religious practitioner kills an ox or a ram and so forth, or flatters a woman. Within the Vinaya these are considered to be heavy violations, but in a subsequent existence the crime may be regarded as being light. (T 1509.25.648b2–7)

菩薩不爾。實重說重、理輕說輕。法性常然、貫三際故。是謂菩薩別解脫相。欲取大果、宜敬心持。如遺教云、「若勤精進、事無難者、譬如小水、常流穿石。」「無爲空死、後必有悔、譬如良醫、知病說藥。服與不服、非醫咎也。

And so forth.

The [moral code of] the bodhisattva is not like this. That which is truly grave is taught as grave; that which is light in principle is explained as being light. This is because the nature of the Dharma is eternal, penetrating all three divisions of time. These are said to be the characteristics of the bodhisattva

Prātimokṣa. Wanting to lay hold of the great fruit the appropriate attitude of reverence is maintained. As the *Sutra of the Deathbed Injunction* says: "If one exerts oneself intensively, affairs don't pose any difficulty. It is like a small stream of water, which, if flowing constantly, will carve a hole in a rock." (T 389.12.1111c17–18) and "If you die meaninglessly, you will definitely regret it later. It is like a good doctor who understands the sickness and prescribes the medicine. Your taking the medicine or not can't be blamed on the doctor." (T 389.12.1112a18–19)

3. The Ten Grave Precepts 十重戒

A. Prohibition of Pleasurable Killing 快意殺生戒第一

佛言、佛子。若自殺、教人殺、方便讚歎殺、見作隨喜、乃至咒殺。殺因、殺緣、殺法、殺業、乃至一切有命者、不得故殺。是菩薩應起常住慈悲心、孝順心、方便救護一切衆生。而反自恣心快意殺生者、是菩薩波羅夷罪。

[Sutra] The Buddha said: My disciples: if you yourself kill, or you incite someone else to kill, or you participate in the planning of a killing, or praise killing, or enjoy seeing someone kill, or kill by magical spells: then you have the causes of killing, the conditions of killing, the method of killing, the act of killing; this holds true up to the accidental killing[31] of any form of life. Bodhisattvas should give rise to an enduring attitude of compassion, an attitude of reverence and obedience, devising skillful means to save and protect all sentient beings. But if, on the other hand, a bodhisattva kills a living creature indulging in enjoyment, then this is a bodhisattva *pārājika* offense.

述曰。第二別誦。此初十戒、各二門說。一顯制意、二釋經文。

31 Lit. killing "with unobtained reason" 不得故 which Fazang glosses as "without harmful intention" 無害義故、不得故殺者、謂無害義故云不得殺也。 T 1813.40.613a29.

[Commentary] The second part is that of the separate verses, starting here with first of the ten precepts. Each one is explained in two aspects: the first is the explanation of the point of the regulation, and the second is the explication of the text.

初制意者。世間所畏、死苦爲窮。損他之中、無過奪命。如智論云、「設滿世界寶、無有直身命。」是則菩薩濟物爲心。而施極怖、便失其性。如瑜伽云、「若問菩薩以何爲體。」應正答云、「大悲爲體。」由此最初、制斯戒也。猶如聲聞、出苦爲先、初制欲貪、最爲重戒。

i. The Meaning of the Regulation 顯制意

First is the point of the regulation. The most feared thing is the world is the suffering of death. In terms of the harm that one can inflict upon others, nothing surpassed the taking of life. As the *Mahāprajñāpāramitā-śāstra* says: "Even if you have all the treasure in the world, nothing matches one's own life."[32] Therefore the bodhisattvas place such value on saving living beings. Yet in carrying it out they have great apprehension, as it is easy to lose their nature. As the *Yogâcārabhūmi-śāstra* says: "If we ask a bodhisattva what he takes to be his essence" he should directly answer: "Great kindness is my essence." Based on this being the most primary thing, this precept is established. It is just like the *śrāvaka*s who prioritize the escape from suffering; they first restrain craving, taking it as their most grave precept.

ii. Explication of the Text 釋經文

第二釋文者、經有四門。一違犯相門、二違犯性門、三境界事門、四結成罪門。

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32 Scriptural source not found. Apparently copied from Fazang's commentary, T 1813.40.610a1.

In the second part of the exegesis of the precept, the explication of the text, there are four parts. The first explains the characteristics of transgression; the second explains the nature of transgression; the third discusses the fields of the transgression; the fourth gives the conditions for the consummation of the crime.

a. Characteristics of the Transgression 違犯相門

初者、如經、若自殺至呪殺、此卽違犯差別相故。

As for the first, as the sutra says, killing on one's own up to killing by magical spell—these are the distinctive aspects of the transgression.

b. Nature of the Transgression 違犯性門

違犯性者、如經、殺因至殺業故、謂具五支、必成犯故。此中殺業、卽究竟也。殺法、方便。殺因、意樂及煩惱也。殺緣、事也。依此有說、「不成業道、不入犯重。」如瑜伽說、「菩薩若見欲作重罪、發心思惟、我若斷彼惡衆生命、當墮地獄。如其不斷、彼罪業成、當受大苦。我寧殺彼、墮那落迦、終不令其受無間苦。如是於彼、或以善心、或無記心、知此事已、爲當來故、深生慚愧、以憐愍心、而斷彼命。由此因緣、於菩薩戒、無所違犯、生多功德。」此闕煩惱、故無違犯。意樂善故、生多功德。

As for the nature of transgression: the terms "causes of killing" up to "karma of killing" mentioned in the sutra refer to the fact that all five links are needed for the completion of a sin. The term "act of killing" refers to the completion of the crime. "Methods of killing" are the means used to carry it out: the "causes of killing" are mental inclinations and afflictions. "Conditions of killing" are the circumstances.

Based on this, there is an interpretation that says: "If the course of the act is not completed, it does not constitute a grave crime." (Source not found.) As the *Yogâcārabhūmi* says,

> If a bodhisattva sees someone who wants to commit a grave sin and thinks to himself: "If I take the life of this unwholesome sentient being, I will fall into hell. If I don't take his life, he will commit a grave sin, and thus incur great suffering. If I kill him and fall into hell, in any case I will prevent him from undergoing immeasurable suffering without respite." In this way, in regard to this person, in either a wholesome state of mind, or neutral state of mind, he understands this matter, he will, in the future, experience profound shame, and with an attitude of compassion, take his life. When such an act is carried out based on these kinds of causes and conditions, in the framework of the bodhisattva moral code, he is without fault, and generates much merit. This is done without afflictive motivations—hence he is blameless. Since his intentions are good, he generates much merit. (T 1579.30.517b11 –17)

今解不然。不成業道、亦成犯故。如諸有命、皆犯重處。雖想顚倒而犯重故。況隨分戒、隨位制別。如文殊問經、說此戒云、「若受出世間菩薩戒、而不起慈悲心、是菩薩波羅夷罪。」於諸犯處、論除三人、謂心狂亂、重苦、無戒。傳說、「亦應除無憶念、及有勝利。轉生不能憶、雖作無犯故。諸有勝利處、一切無犯故。」

The present interpretation is not like this. Even if one does not complete the full course of the act, it still constitutes a transgression. In the case of [taking] life, all circumstances are grave offenses. Even if one's thinking is deranged, it is still a grave offense. How much more so if one is practicing the precepts according to his capacity, following the restrictions according to his level? The *Sutra of Mañjuśrī's Questions* explains this precept like this: "If one receives the transmundane bodhisattva precepts but does not demonstrate compassion, this is a bodhisattva *pārājika*." (T 468.14.497a15–16) In terms of the conditions of the transgression, there are three kinds of people who fall outside of the discussion: those who are mentally disturbed, those who are in grave suffering, and those who have not received the precepts. Tradition says: "We should also excuse those deeds that are not remembered, and those done for the purpose of giving benefit to others. When we are

reborn into the next life we cannot remember, and so even though we have committed the deed, it is not a transgression. In all cases where the deed was done to benefit others, it is not a transgression."

c. Fields of the Transgression 境界事門

言境界事門者、如經、「乃至一切有命者、不得故殺故。」聲聞戒中、唯取殺人。今不簡趣、故言乃至。彼隨事重、今約理制。如涅槃經、佛告阿闍世王言、「大王。汝王宮中、常敕屠羊、心初無懼。云何於父、獨生懼心。雖復人獸尊卑差別、寶命重死[33]、二俱無異。若中彼壽盡刹那殺、如何得罪。」文殊問經説、得同罪、以加彼苦緣具足故、廣如彼説。違教之罪、輕重雖同、隨心境等、業有輕重。如論廣説。問。自品煩惱、勢力應等、何故善生云、「貪殺生輕 瞋次癡重。」答。麤細雖等、所違有異。違於出離大乘正理、如其次第、貪等爲重。經約相通、且癡爲重。

The meaning of "scope of circumstances" is indicated when it says in the sutra "accidental killing including all forms of life." The Hīnayāna precepts only deal with the killing of humans. Here there is no exclusion of any particular form of life, therefore it says "including." In the above citation, the gravity is according to the circumstance. Here, the restraint is applied according to the principle. As the *Nirvana Sutra* says: The Buddha addressed King Ajātaśatru saying: "Great King, in your palace it is standard policy to allow the slaughter of sheep, regarding which, at first you had no misgivings. How is it that you only had misgivings regarding [the killing of] your father? Even if there is a great difference between human beings and animals in terms of noble and base, there is no difference between the two in terms of their valuing of life and fear of death. If, in this case one has lived a full life and is killed instantly, how can it be a sin?" (T 374.12.484b3–7) The *Sutra of Mañjuśrī's Questions* says that the sin is the same. Because the application of the conditions of suffering [onto the sheep or person] are complete, it is as explained there in

[33] In the source text this is written as 畏死.

detail. Even if violations of the teaching are the same in terms of lightness or heaviness, according to the mental objects and so forth, karma is light or heavy. It is as the treatise explains in detail.

Question: Even if the influences based on each particular type affliction are supposed to be the same, why does the *Upāsaka-śīla-sūtra* say: "Killing [based on craving] is light; anger is next, and delusion is heavy."[34]

Answer: Even though they are the same in terms of coarseness and subtlety, the object of the infraction is different. One errs in departing from the orthodox principles of Mahāyāna, and according to their order, craving and so forth result in grave transgressions. According to this sutra, [crimes committed based on] delusion are also heavy.

d. Consummation of the Transgression 結成罪門

結成罪門者、如經、是菩薩至波羅夷罪。以對正行、翻結罪故。常住慈悲心者、下緣群生、傷愍心也。有情法爾、種性繫屬、屬我之類、由我沒故。孝順心者、上緣勝品慚愧心也。以諸菩薩、爲度於我、無量劫受、大苦行故。菩薩應起、如是二心。而快恣心殺生、犯重。

The consummation of the offense is seen in the line of the sutra that says "this amounts to a bodhisattva *pārājika*." [The word *pārājika*] translates "completion of a sin" in contrast to "correct activity." Those who are always in a compassionate state of mind are aware of sentient beings below, and are thus sympathetic. Sentient beings naturally tend to be tangled up with those of the same character, those who are like themselves, since in this circumstance, their self vanishes. Those who have an attitude of reverence have a sense of embarrassment when connected with those of superior character. In order for bodhisattvas to be able to save us, they have had to endure countless eons of

34 The discussion of sins as being produced from these three mental states starts at T 1488.24.1067c23. In my reading of this passage, I was not able to locate a portion of the context that distinguishes the three into light, middling, and heavy.

great austerities. Bodhisattvas should give rise to these two kinds of attitudes [of compassion and reverence]. But if they kill the living with relish, it is a grave transgression.

律云、「聲聞、人作人想、得波羅夷、非人人想、但偸蘭遮。」菩薩不爾。但於有命、故意殺生、皆波羅夷。波羅夷者、此云他勝處。善自惡他、惡法所勝。戒是持犯所依名處。此文略意、謂彼彼相差別犯中、以五緣犯、翻正得罪。餘諸戒文、準此應釋。此中諸戒、依主爲名。

The Vinaya says: "For *śrāvaka*s, if it is a person and they construe it as a person, then it is a *pārājika*. If it is not a person and they construe it as a person, then it is a *sthūlâtyaya* (unconsummated offense). This is not the case with bodhisattvas. The matter is simply whether or not the being is alive, and therefore [even] the intention to take life is a *pārājika*. The Sanskrit term *pārājika* is translated as 'locus overcome by the other' 他勝處. Goodness is the self and evil is the other. Evil dharmas are that which overcome. The precepts that are the base which is maintained or violated are called 'locus.' In this text the point is just briefly summarized, meaning that within the distinctions of this and that aspect of transgression, in the framework of the five conditions of transgression, it is translated as 'actualization of the sin.' The passages of the other vinayas should be understood according to this standard. The vinayas in this sense are named as *tat-puruṣa*s."

B. Prohibition of Stealing the Property of Others 劫盜人物戒第二

若佛子自盜、教人盜、方便盜。盜因、盜緣、盜法、盜業、呪盜、乃至鬼神有主、劫賊物、一切財物、一鍼一草、不得故盜。而菩薩應生佛性孝順慈悲心、常助一切人、生福生樂。而反更盜、人財物者、是菩薩波羅夷罪。

[Sutra] My disciples, you should not steal on your own, get others to steal, steal by deception; whether you engage in the causes of stealing, the

conditions of stealing, the planning of stealing, the act of stealing, or stealing through magical spells, and so on up to stealing the property of spiritual beings or the property of thieves; no matter what the object, whether a single needle or a blade of grass, or whether you have stolen by accident. A bodhisattva generates the Buddha-nature mind of reverence and compassion, always assisting all people, to bring about well-being and happiness. But if instead, you steal peoples' wealth and possessions: this is a *pārājika* offense for bodhisattvas.

i. The Point of the Regulation 顯制意

述曰。此中第一制意者。施攝六度、廣濟羣生。盗正壞檀、二利俱喪、世間醜謂盗也。如應障道、廣招苦故。寧應捨身、以避斯咎。何以少財、自辱二世。故損依報、次正報制。

[Commentary] This can also be interpreted as the cardinal rule, as *dāna* is included in the six perfections [as the first perfection] with the meaning of broadly giving to all beings. Stealing directly destroys *dāna* and is the ruination of the two kinds of bringing of benefit. The ugly in the world are called thieves. Correspondingly, it obstructs the Way, as it broadly invites suffering. Wouldn't it be better to give up one's life, so as not to be blamed for this? How could one, for want of possessions, humiliate oneself in this life and the hereafter? Hence, taking a loss on the secondary aspects of one's karmic retribution, one can regulate the fundamental aspects of one's karmic retribution.

ii. Explication of the Text 釋文

第二釋文、於中亦四。

The second part, the explication of the text, is again divided into four aspects.

a. Characteristics of the Transgression 違犯相門

初門者、如經、自盜至方便盜故。讚歎隨喜、略而不論、理應有故。

As for the first aspect, the sutra mentions stealing on one's own up to expedient stealing, omitting praise of stealing and enjoyment of [watching] stealing, but these should be understood as implicit here.

b. Nature of the Transgression 違犯性門

其第二門、如前應知。此世間門。若出世戒。文殊問經云、「若於他物、心起盜想、犯波羅夷。」

This second approach should be understood as above. This is the conventional approach. The case of transmundane morality should be understood as explained in the *Sutra of the Questions of Mañjuśrī*, which says: "If you give rise to thoughts of stealing the property of others, it is a *pārājika* offense." (T 468.14.497a17–20)

c. Fields of the Transgression 境界事門

境界事門者、如經、乃至鬼神、至不得盜。此中攝重、故言乃至。然有主物、略有五種。一三寶物、二屬人物。三畜生物、四鬼神物、五劫賊物。其有主言、攝前後也。

As for the fields of the transgression, these are as found in the line of the sutra that says "and so on up to … the property of a deity … stealing by accident." Several categories are included here, and therefore it says "and so on up too …" Yet among the types of property, there are basically understood to be five: (1) the property of the three treasures; (2) the property of related persons; (3) the property of animals; (4) the properly of spiritual beings, and (5) the property of thieves. This word "property" includes the former and the latter.

僧祇律云、「知事人、互用三寶物、佛言波羅夷。」寶梁經云、「佛法二物、不得互用。」於佛法物、無有主故、復無可白[35]。不同僧物、常住招提、互有取用。營事比丘、和僧得用。若用僧物、修治佛塔、僧若不和、勸俗修理。若依此文、前僧祇律、約僧不和、皆言犯重。

The *Mahāsāṃghika-vinaya* says: "When a monastery officer borrows the property of the three treasures, the Buddha calls it a *pārājika*."[36] The *Ratnarāśi-sūtra* says: "The property of the Buddha and the Dharma cannot be borrowed."[37] Since the property of the Buddha and the Dharma have no owner, there is no one to whom one can make a request regarding them. They are not the same as the property of the Saṃgha, which is always in the monastery, and can readily be shared. Administrative *bhikṣu*s and the community of monks are all able to use them. If one uses the property of the Saṃgha to clean the Buddha-stūpa, and there is disharmony in the Saṃgha, they are encouraged to have the cleaning done by the laity. If we follow this text, in prior *Mahāsāṃghika-vinaya*, from the perspective of causing strife in the Saṃgha, both can be called grave transgressions.

互用尚爾、况盜心取。若爾何故、涅槃經云、「盜佛物者、若知不知、犯偸蘭遮。」以佛於物、無我所故、無惱害故。漢地傳說、「約無守護、經說偸蘭、若有守護、互用尚重、况盜何輕。」故善生經、「望護人結重。」然涅槃經、說小乘戒、菩薩不爾。但有主物、皆犯重故。凡三寶物、難可掌之、制聽持犯、難可委故。如大集言、「佛聽二人 一阿羅漢、二須陀洹。」又有二人、一持戒識知、二畏罪慚愧。

If even this kind of fault results with even the borrowing of shared

35 This passage appears in other texts, such as T 1804 (Daoxuan's commentary on the *Four Part Vinaya*, T 1813, etc., with 可咨白 instead of 可白.

36 We were not able to find this line in the cited text, but an almost identical line is found at T 1804.40.48c25–26: 一者善心犯戒。謂如僧祇中。知事比丘闇於戒相。互用三寶物。隨所違者竝波羅夷。

37 Found in other Vinaya commentaries, including Fazang's commentary on the *Sutra of Brahma's Net*, but not in the cited sutra.

property, how much more so when there is an intention to steal? But if this is so, why does the *Nirvana Sutra* say: "Whether it is done with awareness or not, stealing of the Buddha's property is a *sthūlâtyaya* (unconsummated) offense." (T 374.12.405c24–25) This is because when it comes to the Buddha's possessions, there is no "mine," and no inconvenience to anyone. Chinese tradition says: "When something is unguarded the sutras say that its taking is a *sthūlâtyaya* offense. If it *is* guarded, even borrowing is considered a grave offense. How could stealing ever be regarded as something light?" Hence the *Upāsaka-śīla-sūtra* says: "When guarded by a person it is a grave offense." (Source not found.) Yet the *Nirvana Sutra* teaches the Hīnayāna moral code, which is different from that of the bodhisattvas, for whom it is the case that the mere fact of something belonging to someone [makes its taking] a grave offense. In general the property of the three treasures is difficult to manage, and thus a systematic hearing as to whether or not a precept was violated is difficult to carry out. As the *Mahāsaṃnipata-sūtra* says: "The Buddha listened to two people: one was an arhat and the other was a stream-winner." (Source not found) There are again two people: one upholds the moral discipline with discernment; the other does it with fear of punishment and shame.

然菩薩戒、亦用佛物。如瑜伽說、「菩薩先於所畜資具、爲作淨故、以淨意樂、捨與十方諸佛菩薩。見來求者、不稱道理、言‘此他物。’輭言發遣。若當正理、應作是念、‘諸佛菩薩、無有小物[38]、於諸衆生、而不施者。’如是知已、取淨施物、施來求者、令所願滿。」由此等教、和上云、「軌則雖如小乘律說、然如殺生、有利應行。」諸佛出現、皆爲興法。興法之意、皆爲衆生。興法利生、何所不用。除有染心、及無勝利。但小乘戒、不得互用。雖佛卽法、違施意故。然四分云、「供養佛塔食、治塔人得食。」五分云、「若白衣入寺、僧不與食、便起嫌心、佛言應與。」又僧祇云、「若損者益者應與。」十誦、「供給王大臣賊。」小乘狹小、猶見損益、何況大乘、不可一定。

[38] The source text has *少物*.

Yet within the bodhisattva moral code there are also provisions for the usage of the Buddha's property. As the *Yogâcārabhūmi-śāstra* says: "the bodhisattvas first use their accumulated necessities according to the pure regulations of the monastery, and then with pure joy offer these to the buddhas and bodhisattvas in the ten directions. When they see a beggar it is improper to lightly say 'this belongs to someone else' and chase him away. If you want to do it right, you should think like this: 'The buddhas and bodhisattvas haven't the slightest thing that should not be given to sentient beings.' Once you know this, you should take the pure donated articles, give them to the beggar, and grant his request."[39] A master has said: "Even though this regulation is close to the Hīnayāna interpretation, yet in a case like that of killing, if it is beneficial, it should be carried out." (Source not located) The buddhas appear in the world in order to make the Dharma flourish. The Dharma is made to flourish for the purpose of sentient beings. In making the Dharma flourish and bringing benefit to sentient beings, how could there be a piece of property that should not be utilized, aside from those that are used with a defiled mind, or without the purpose of benefit? However, the Hīnayāna code of discipline does not allow for shared usage. Even though the Buddha is identical to the Dharma, it is contrary to the meaning of donation. However, the *Four Part Vinaya* says, "Making offering to Buddha stūpas with food, the people who clean the stūpa get food."[40] The *Five Part Vinaya* 五分律 says: "If secular people enter the temple and the monks do not offer them food, they will be displeased. The Buddha said to offer them [food]." (Ibid., T 1804.40.57c26–27.) Furthermore, the *Mahāsāṃghika Vinaya* says, "Whether there will be loss or gain, it should be offered." (Source not found) The *Ten Recitations Vinaya* says, "Offering to kings, great ministers, and thieves." (Source not found) Despite the limitations of the lesser vehicle, if even their adherents have regard for loss

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[39] Abbreviation of a considerable longer discussion at T 1579.30.508b28–c13.

[40] Does not seem to be in the *Four Part Vinaya*, but is contained in Daoxuan's 道宣 commentary on the *Four Part Vinaya* at T 1804.40.57b25–26.

and gain, how much more difficult would it be for the adherents of the Great Vehicle to set themselves on a single value?

問。十誦云、「偸佛舍利、淨心供養、自作念言、'於彼亦師、於我亦師。' 如是意者不犯、若盜賣者犯罪。」何故盜法、律中結重。法亦師故。答。佛得遙申敬、法對方生解。然菩薩戒、知彼不用。淨心盜學、理應無犯。知障彼善、盜佛亦重。

Question: The *Ten Recitations Vinaya* says: "If one steals the relics of the Buddha and offers them with a pure mind, thinking 'For them [the Buddha] is the teacher, he is also my teacher,' "[41] then done with such thoughts it is not a crime. If one steals them and sells them it is a crime. Why is stealing the Dharma a grave offense in the Vinaya? Is not the Dharma also the Teacher?
Answer: The Buddha gains respect from a distance. The Dharma produces understanding only when it is confronted directly. Yet in the bodhisattva moral discipline it is known that it can't be borrowed. If one were to steal learning with a pure mind it should in principle be blameless. When done with the awareness that doing to will impair that person's ability to carry out wholesome activities, then stealing from the Buddha is also a grave crime.

問。瑜伽俱舍云、「劫奪僧物、破僧同類。」何故大集、「盜僧物者、罪過五逆。」方等經云、「四重五逆、我亦能救、盜僧物者、我所不救。」答。所望各別。破僧暫時、且現前僧。盜和合財、普障三世常住僧道。非親障聖、故名同類。

Question: The *Yogâcārabhūmi-śāstra* and the *Abhidharmakośa-bhāṣya* say: "Stealing the possessions of the saṃgha is equivalent to disturbing the harmony of the saṃgha." (Source not located.) When, then, does the *Mahāsaṃnipata-sūtra* say: "Stealing the property of the saṃgha is a crime surpassing the five heinous acts."[42] The *Mahāvaipulya-sūtra* says: "The four

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[41] Apparently based on the discussion in the *Five Part Vinaya* at T 1435.23.380a2–6, but here interpreted far beyond what is given there.

grave offenses and the five heinous acts—I can save people from these; stealing the property of the saṃgha—I cannot save people from this."[43]

Answer: Each of these texts has its own distinctive perspective. A temporary disruption in the harmony of the saṃgha briefly affects the resident monks. The theft of their combined properties broadly obstructs the eternally abiding way of the saṃgha throughout the three divisions of time. Since it does not directly hinder the sages, it is therefore said to be in the same category.

言劫賊物者、物已屬彼、律不許奪。如律云、「賊奪賊物。」五分云、「有比丘爲賊所剝。爭得衣物、生疑問佛、佛言、'不犯。'」菩薩不然。如瑜伽云、「菩薩見有增上宰官、上品暴惡於諸有情、無慈逼惱、起憐愍心。廢增上位。見劫盜賊、奪他財物。若僧伽物、窣堵波物、執爲己有、利樂意樂、隨力逼奪、勿令受用。受長夜苦、所奪財寶、各還其本。」乃至廣說。菩薩如是、雖不與取、而無違犯、生多功德。如五分云、爭衣比丘、若菩薩戒、由慳財罪、若護彼罪、生多功德。

In the case of "stolen property" since the property already belongs to him (the thief), the precepts do not allow its taking back. As the Vinaya says: "What the thief has stolen belongs to the thief."[44] The *Five Part Vinaya* says: "There was a *bhikṣu* whose things were stolen by a thief. He argued with the man and got back his clothes. Having doubts, he questioned the Buddha about it. The Buddha said: "It is not an offense."" (T 1421.22.183a3–5) But the case of the bodhisattva is not the same. As the *Yogâcārabhūmi-śāstra* says: "A bodhisattva sees a high official inflicting the worst kind of violence on the people, harassing them mercilessly. The bodhisattva forces him out of his top position. Or, he witnesses a thief stealing the property of others; if it is the property of the saṃgha, or property associated with a stūpa which the thief holds onto as if it were his own—in order to bring benefit and joy, to the best

42 Probably from Fazang's commentary at T 1813.40.616c26, since it is not found elsewhere.

43 Again, the citation is found in Fazang's commentary, but not in the cited sutra.

44 Also cited in Fazang's commentary, but not found in a Vinaya source.

of his ability he tries to go and get those things back, or at least not allow the thief to enjoy them. Through the long night of suffering, these things eventually come back to their owners."… and so forth. (T 1579.30.517b17–29; this citation is greatly abridged.) In this case, even though the bodhisattva is taking that which was not given, it is not considered to be an offense, and produces much merit. As far as the case cited from the *Five Part Vinaya* where he argues to get his robe back: in the context of the bodhisattva moral code, this is treated under the offense of parsimony, if he is protecting someone else from this offense, it will produce much merit.

如是所說、但有主物。於無義利、盜心取乃至一草、犯波羅夷。若於己物、或無主物、或於有主、迷謂無主、或雖有主、不作盜心、不成盜故。若於己物、謂他而盜、或無主物、謂有主物、傳說、「約心結重方便。」彼物實非犯重境故。若於有主、迷謂無主、後知不還、或於人物、謂非人物、或求餘物、餘人物替、傳說、「皆重。」是犯境故。

Up to here we have discussed only the case of things that have clear ownership. If without any benefit to gained, one takes as much as a blade of grass with dishonest intentions, one takes as much as a blade of grass, it is a *pārājika* offense. If the article belongs to oneself, or if it is unowned; or, if it is owned, but someone mistakenly says it is unowned, then one has not formulated the intention to steal, and so it does not constitute an act of theft. If it is one's own property and it is said to be another's property and one steals it; or, if it is unowned, and it is said to be owned, tradition says: "according to one's state of mind it is a grave offense of deception." This is because this article is actually not the object of a grave offense. If, in the case of something being owned, but it is mistakenly said to be unowned, but afterward one finds out the truth and does not return it; or in the case of something that is owned by a person, and someone says that it is not owned by that person; or if one seeks after something else, and to exchange it for another person's things, tradition says: "These are all grave offenses." This is because the nature of the object is such that it constitutes a grave offense.

云何名爲無主物耶。如他棄等。善見論云、「子作惡事、父母趁出、後父母死、其物無主。」婆沙等云、「二國中間、伏藏等也。」若爾、百姓取山林等、應盜王物不爾。國王擬養彼故。聲聞法中、五錢方重。今欲簡異言、「一鍼草。」言菩薩下、第四門也。孝順慈悲、名爲佛性、菩薩由此、異二乘故。生福者利益故、生樂者安樂故。而盜人物、生彼煩惱、故違利益。奪命緣故、亦違安樂。如智論十三頌曰、「一切諸衆生、衣食以自活。若劫若奪取、則[爲劫]奪命。」

What is the meaning of "unowned property"? These are things that others have thrown away and so forth. The *Samantapāsādikā* says: "If a child engages in evil activities and its parents disown him, after the parents die, their property doesn't belong to anyone."[45] The *Vibhāṣā* and so forth say: "The area between two countries is hidden." In this case, if the people grab the unclaimed lands, wouldn't it be stealing the king's property? After all, the king would use it to take care of them. In the *śrāvaka* teachings, if the amount [taken] is five coins then it is a grave offense. Now [the sutra writer] would like to emphasize even further, saying "a single needle or blade of grass." The part after the words "bodhisattva" is the fourth. "Reverence and compassion" are synonymous with Buddha nature. This is because it is based on this that the bodhisattva is distinguished from the adherents of the two vehicles. "Generating well-being" means "bringing benefit;" "generating happiness" means "giving peace of mind." But to steal people's property is to bring them trouble, and therefore it is contrary to bringing benefit. Since it is tantamount to snatching away people's livelihoods, it is also contrary to giving peace of mind. As the verse in roll 13 of the *Mahāprajñāpāramitā-śāstra* says: "All sentient beings survive based on food and clothing; if these are stolen or taken by force then it is the same as taking their lives." (T 1509.25.156a28–29)

C. Prohibition of the Heartless Pursuit of Lust
無慈行欲戒第三經

[45] Possibly a reference to T 1462.24.739a7–11.

若佛子自婬、教人婬、乃至一切女人、不得故婬。婬因、婬緣、婬法、婬業、乃至畜生女、諸天鬼神女、及非道行婬。而菩薩應生孝順心、救度一切衆生、淨法與人。而反更起一切人婬、不擇畜生乃至母女姊妹六親行婬、無慈悲心者、是菩薩波羅夷罪。

[Sutra] My disciples, you should not engage in lustful behavior, incite another to engage in lustful behavior, or even indulge in unplanned lustful behavior with any woman; you should avoid the causes of debauchery, the conditions of lustful behavior, the planning of lustful behavior, and the consummated act of lustful behavior. This includes everything up to sexual gratification with female animals, female celestials, or female spirits, as well as through deviant forms of sex.[46] Moreover, bodhisattvas should give rise to an attitude of piety; they should save all sentient beings by providing them with a pure teaching. If instead they repeatedly indulge in lustful behavior with anyone, engaging in sex with animals, mother, daughters, sisters, or other close relatives,[47] then this is cruelty, and is a bodhisattva *pārājika* offense.

i. The Point of the Regulation 顯制意

述曰。初制意者。生死牢獄、婬爲枷鎖。深縛有情、難出離故。如智論云、「婬欲者、雖不惱衆生、繫縛心故、立爲大罪。」瑜伽論云、「諸愛之中、欲愛爲最。若能治彼、餘自然伏。如制强力、劣者自伏。」然此欲法、有三種過。苦而似樂故、少味多災故、不淨似淨故。

[Commentary] First is the point of the regulation. In the prison of birth and death, sexual desire is the pillory and chains. Deeply binding sentient beings,

46 Using bodily orifices other than sexual organs such as mouth and anus. According to another explanation, this refers to inappropriate bodily parts such as mouth and anus, inappropriate time such as before and after a woman gives birth, inappropriate location such as cemetery or in front of people, inappropriate amount such as excessive amounts of intercourse, and inappropriate principles such as going against societal values.

47 The six family relationships.

it is difficult to escape from. As the *Mahāprajñāpāramitā-śāstra* says: "Even though lust does not harm sentient beings, it binds their minds; hence it is established as a major sin." (T 1509.25.395c5) The *Yogâcārabhūmi-śāstra* says: "Among all forms of desire, lust is the greatest. If you are able to overcome that, you can overcome all other forms of attachment. If a strong regulation is imposed, the weak can overcome it on their own." (Source not found.) And this dharma of lust lead to three mistakes: (1) suffering appears to be pleasure; (2) a small taste leads to much trouble; (3) what is impure seems to be pure.

初者頌曰。不忍煩惱病、行婬似樂生、猶如抓疥病、於苦樂想生。

As for this first part, a verse says:

Unable to bear the disease of the afflictions
Indulgence in sex seems to bring pleasure.
It is just like an itching scab,
In suffering, the image of pleasure is produced.

如抓疥者、以苦爲樂。欲所生樂、應知亦然。已離欲者、見欲爲苦、如無疥者疥樂爲苦。然諸欲塵、其性虛偽、能誑衆生、恆生燒害。如世尊言、「欲如枯骨、乃至亦如樹端爛果。」如齧骨故、令無飽期。如段肉故、無定屬主。如草炬故、憂火恆燒。如火阬故、增長渴愛。如蟒毒故、賢聖遠避。如夢見故、速趣壞滅、如借嚴具故、但託衆緣。如熟果故、危所依地。如是應觀苦而似樂。

It is like scratching an itch—one takes suffering as pleasure. The pleasure produced by desire should be understood to be like this. Those who are freed from desire see desire as suffering, the same way for those without an itch, the pleasure of scratching the itch is suffering. Yet the natures of the objects of pleasure are deceptions, which are able to trick sentient beings into continually giving rise to burning pain. As the World Honored One says: "Desire is like a skeleton, and it is also like rotten fruit on the tips of the branches of a trees." (*Four Part Vinaya*, T 1428.22.682a24) Since it is

like chewing on a bone, you can never be satiated. Since it is like a mouthful of meat, it has no set master. Since it is like a straw torch the flames of distress are always burning. Since it is like a burning pit, it always increases your thirst. Since it is like a venomous snake, the wise give it good distance. Since it is like a dream, you hurtle forward to your destruction. Since it is like borrowed jewelry, you can only rely on the circumstances. Since it is like ripened fruit, it is the basis for concern. In this way, you should observe suffering to seem like pleasure.

云何諸欲少味多災。頌曰、猶如羅刹女、如怨詐示親、誑心生惡業、招苦障涅槃。

Why is it that in the case of [sexual] desire such a small taste leads to so much trouble? A verse says:

[Desire] is just like a *rākṣasī*, like an enemy who poses as a friend.
Your mind is tricked into engaging in unwholesome activity, inviting suffering, obstructing nirvāṇa.

如羅刹女、交已致食、亦如怨士、詐親加害。五欲怨賊、亦復如此。燒亂迷心、害於慧命、招無量苦、障涅槃樂。如菩薩藏經第十云、「習近欲時、無惡不造。受彼果時、無苦不受。愛河欲海、漂溺無岸。死生之波、長流莫絕。一切怨害、皆從欲生。愚人所貪、如蛾投火。五百登空、失通而落。一角仙人、被女人捉。」是以律云、「可畏之甚、無過女人。寧以男根、納毒蛇口、蛇害一肉身、女害法身故。」又龍樹說、「巧察人意、女人爲智、不觀餘得失、但以欲爲親。清風猶可捉、女心難得定、終無厭。感生無窮生死長夜會離之悲、六趣無己[48]」是謂諸欲少味多災。

It is like the *rākṣasī*s who, after intercourse, eat their prey. Or it is like an enemy warrior who feigns friendship but inflicts wounds. The five desires and the thief hatred are just like this. Agitating us, they confuse us, impairing

[48] In the citation of this line that appears in the *Xinyao chao* 心要鈔 (the only other place it appears in Taishō) 無己 is 無已. (T 2311.71.55a9–13) .

intelligence and life force, inviting immeasurable suffering, obstructing the bliss of nirvāṇa. As it says in roll 10 of the *Bodhisattvapiṭaka-sūtra* "When you become familiar with desire, there is no evil you will not create. And when you incur its effects, there is no suffering you will not receive. In the river of attachment and the sea of desire you are drowned with no shore to reach. The waves of birth and death flow forever without break. All forms of malevolence spring from desire; that which is craved by fools, is like the fire to which the moths fling themselves. The five hundred [arhats] soar in the sky, lose their powers and fall. The Unicorn Ṛṣi[49] falls into the clutches of the woman." Thus the Vinaya says: "Among the most fearful things, nothing is greater than a woman." (T 1425.22.232c17–18) This is because when the male organ enters into the mouth of the poisonous viper, the viper harms only one physical body. The woman harms the Dharma body. Furthermore, Nāgârjuna says: "If you keenly observe the thoughts of people, women are the wiser. They do not concern themselves with the gains and losses of others, but simply take desire as their friend. Even if you can catch the spring breezes, a woman's mind is difficult to ascertain, and in the end you will not be satisfied. In the sadness of receiving life without end, meeting and separating in the long night of saṃsāra, they six destinies are endless. This is the meaning of "a small taste of desire leads to lots of trouble."" (Source not found)

云何欲塵不淨似淨。頌曰。肉身雖不淨、似淨誑愚夫。樂穢而無厭、似豬樂淤泥。此身不淨、累骨所成。血肉便穢、薄皮所持。八萬戶蟲、一戶九億。種種臭穢、九孔流漏、不淨似淨。謂皮上分、白膏熱血、交所重映。誑心媚眼、種種燒

[49] 一角仙人: Ekaśṛṅga. The Unicorn *Ṛṣi*, an ascetic born of a deer. A former lifetime of Śākyamuni, but he also appears in pre-Buddhist works such as the *Mahābhārata* and the *Rāmāyaṇa*. Human in shape, on his head he has a single horn, with legs like a deer. He lived in the mountains of Vārāṇasī, where he practiced meditation and ascetic disciplines for a long time, thus developing supernormal powers. Angered at having slipped on a wet mountain path, he sealed off the Dragon King and stopped the rainfall. The king schemed, and sent to him a woman named Śāntā 扇陀 who seduced him with her charms, causing him to lose his powers, which allowed the rain to fall again. He ended up going with her to the city where he became a minister of state. But he later returned to the mountains. Śāntā is said to have been reborn later as Yaśodharā 耶輸多羅. [Source: DDB]

害。然諸愚夫、曾無厭背、似豬竟日、不離淤泥。所以今制、隨應莫犯。

What does it mean to say that the objects of desire are impure, but seem to be pure? A verse says:

Although the fleshly body is not pure,
It seems to be pure, tricking unenlightened fools.
They enjoy filth without satiety,
Like swine frolicking in the muck.

This body is impure, made from tied-together bones. Blood, flesh, urine, and feces are the contents of this thin skin. Parasites in the eighty thousand pores, and in one pore nine million. Various kinds of smelly filth flow out from the nine orifices, unclean, but seeming to be clean. This means that on top of the skin, topic ointment and fresh blood mix in layers. Tricking the mind with playful eyes, one is burned in many ways. Yet all these fools never get tired of it, just as the swine never leave the mud the whole day. That's why this regulation must be followed. Don't break it!

ii. Explication of the Text 釋經文

a. Characteristics of the Transgression 違犯相門

第二釋文中、違犯相門者。如經自婬至不得故婬。聲聞法中、自婬方重。今菩薩戒、教他亦重。如小乘教、自行方業道、大乘教中、媒他亦業道。通制二衆、言一切女人據。實在家唯制邪行、非但障道、招惡趣故。

This is the explanation of the characteristics of violation in the second part, the explication of the text. As the sutra explains, this includes self-initiated sexual indulgence up to unintended sexual indulgence. In the *śrāvaka* teachings, self-initiated sexual indulgences are a grave transgression. Here, in the bodhisattva precepts, encouraging others to indulge is also a grave transgression. Similarly, in the Hīnayāna teachings only one's own activities

produce karmic effects, whereas in the Mahāyāna, acting as an intermediary for others also has karmic ramifications. The way in which the two groups share this regulation is in their concern for being ensnared by women. In fact, householders are only constrained by the rules concerning deviant sex. Although these do not impede the practice of the way, they do invite rebirth into evil destinies.

云何邪行。如瑜伽云、「女不應行、設所應行。非支非時、非處非量、若不應理、一切男及不男、母等名爲所不應行。除產門外、皆名非支。若穢下時、胎圓滿時、飲兒乳時、受齋戒時、或有病時、謂有病不宜婬、是名非時。若諸尊重所集會處、或靈廟中、或大衆前、或堅鞕地、高下不安、此等非處。若過五返、名爲非量。不依世禮、名爲非理。在家除此、於自分行。」

What is deviant sexual behavior? As the *Yogâcārabhūmi-śāstra* says:

As for the matter of improper sex with a woman, there is a standard of what is permissible and what isn't. [Having sex with] the wrong organ, at the wrong time, in the wrong place, in the wrong amount; or in an immoral way, such as with men or non-men, mothers and so forth, are all called improper forms of sex. Sex with any organ besides the vagina is said to be with the wrong organ. If it is during menstruation, or during the peak of pregnancy, or when the child is nursing, or during a purification ritual, or during sickness—which means inappropriate sex during sickness—it is called the wrong time. If it is in the place of assembly of venerables, or in a mausoleum, or in front of a crowd of people, or on hard ground, or bumpy ground, these are all wrong places. If one exceeds five times, it is the wrong amount. If it is not in accord with worldly manners, it is said to be immoral. Aside from these, lay people have sex with their own spouses. (Adapted from T 1579.30.631b12–22)

雖非自婦、若無所屬、在家見利、亦得行婬。如菩薩地云、「在家菩薩、見有母邑現無繫屬、習婬欲法繼心、菩薩求非梵行。菩薩見已、作意思惟、'勿令彼恚。

多生非福。若隨其欲、便得自在、方便安處、種善捨惡。’住慈愍心、行非梵行。雖習如是、穢染之法、而無所犯、多生功德。」出家不爾、護聲聞故。

Even if it is not one's own wife, if it is someone who is not a relative, and a layman sees the opportunity to bring benefit, he may also indulge in sex. As the *Bodhisattvabhūmi-śāstra* says: "A householder bodhisattva saw an unattached woman who remained in a habituated state of lustful indulgence and who sought sexual relations with the bodhisattva. Seeing this, the bodhisattva thought, 'I mustn't make her angry, as it would create a lot of unhappiness. If I go along with this desire, she will attain a state of freedom, and be skillfully put at ease, and thus accumulate goodness and cast off evil.' Being in a compassionate state of mind, he engaged in the impure act. Even though the influence was like this—an impure dharma, there was no crime committed, and much merit was produced." (T 1579.30.517c5–10) World-renunciant [bodhisattvas] are not like this, as they observe the *śrāvaka*s' discipline.

b. Essence of the Transgression 違犯性門

言違犯性門者、如經、婬因、婬業、婬法、婬緣。且依麤相、制初業故。若就出世、涅槃經云、「雖不交女、壁外遙聞女瓔絡聲、心生愛著。成欲破戒。」優婆塞戒經云、「菩薩想女人身上瓔絡等、皆波羅夷。」當知此皆依地上制。如文殊問經云、「菩薩出世戒、若以心分別男女非男女相、是菩薩波羅夷故。」

As for the essence of the transgression, as the sutra says, "the causes of lustful behavior, the actual act of lustful behavior, the planning of lustful behavior, the conditions of lustful behavior." Here, the text relies on coarser aspects of the offense to control the initiation of the activity. If we see if from the transmundane point of view, the *Nirvana Sutra* says: "Even though he has not had intercourse with the woman, he hears the woman's bracelets from a distance, beyond the gate, and he becomes attracted. Once the desire has taken form, the precept is broken." (T 374.12.549a21–23) The *Upāsaka-śīla-sūtra* says: "When a bodhisattva thinks of such things as the bracelets on a woman's body, all are *pārājika*s." You should know that these are all

based on regulations for bodhisattvas who are in the grounds. As the *Sutra of Mañjuśrī's Questions* says: "In the bodhisattva's transmundane moral discipline, if they discriminate between the characteristics of male and female, or non-male and non-female, this is a bodhisattva *pārājika*."

c. Fields of the Transgression 境界事門

境界事門者、如經、乃至畜生女、至及非道行婬。女三男二、正是境也。以行餘處、不犯重故。言諸天者、魔女等變身爲人、婬比丘等。言非道者、法藏師云、「除其產門、餘二處也。」義寂師云、「除三重處、餘支分等。」若準律文、於道道想、於道非道想、及疑皆成重。若與境合、入如毛頭、卽成究竟。若爲怨逼、開與境合、禁其受樂。今菩薩戒、雖不樂欲、煩惱所制、生樂無犯。

The fields of the transgression are described in the sutra as female animals and so forth up to deviant[50] sexual practices. Women have three orifices, and men two; these are the fields under discussion. Having sex in other locations is not considered a grave transgression. The mention of celestials refers to the cases such as that of female demons changing themselves into humans and sexually enticing *bhikṣu*s. Concerning deviant ("wrong organ") sexual practices, Master Fazang says: "This refers to the other two orifices besides the vagina." (Source not found) Master Uijeok says: "Other parts of the body besides the three locations." (Source not found) If we follow the Vinaya texts, depending on whether one thinks that one is using the right organ with the right organ, or the right organ with the wrong organ, or even if there is uncertainty, it constitutes a grave offense. If the organ matches the right object it will enter like the tip of a hair, and the act will be fully consummated. If there is forcing or resentment involved in the opening of the object, this prevents the experience of pleasure. Now, in the bodhisattva moral code, even though one does not indulge in desire, and affliction is to be controlled, the experience of pleasure is not a crime.

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50 非道 here meaning "wrong course" implying the wrong organs, or orifices.

d. Consummation of the Transgression 結成罪門

言結成罪門者、如經、而菩薩至波羅夷罪、對正結罪故。淨法與人者、菩薩應以離欲法門、施與衆生、度生死苦。

The "consummation of the transgression" is expressed in the sutra as "thus the bodhisattva had committed a *pārājika*." This properly expresses the consummation of the offense. In bestowing the pure teachings on sentient beings, bodhisattvas should guide them through the Dharma gate of freedom from desire; they should offer sentient beings salvation from suffering through birth-and-death.

D. Prohibition of Intentional Lying 故心妄語戒第四經

若佛子自妄語、教人妄語、方便妄語、妄語因、妄語緣、妄語法、妄語業。乃至不見言見、見言不見、身心妄語。而菩薩常生正語正見、亦生一切衆生正語正見。而反更起一切衆生、邪語邪見邪業者、是菩薩波羅夷罪。

My disciples, if you engage in lying on your own, encourage others to lie, or lie by deception, then you are involved in the causes of lying, the conditions of lying, the method of lying, and the act of lying. This also includes saying that one has seen what he has not seen, saying he has not seen what he has seen, lying [implicitly] through bodily actions, or within one's own mind. Bodhisattvas always give rise to right speech and right views, and also lead all sentient beings to practice right speech and right views. If, on the other hand, you lead all sentient beings to wrong speech, wrong views, and wrong activities, this constitutes a bodhisattva *pārājika* offense.

i. The Point of the Regulation 顯制意

述曰。初制意者、智論十五云、「妄語之人、先自誑身、然後誑他。以實爲虛、以虛爲實。虛實顚倒、不受善法。譬如覆缾、水不得入。」如世尊言、「妄語覆心。

道水不入。」又實語人、其心端直、易得出離、譬如稠林曳木、直者易出。瑜伽云、「所犯學處、重修行支、謂離妄語。」妄語翻此。既障善法、顚墜惡趣。後生人間、常被誹謗。過失重故、次身業制。

[Commentary] First is the point of the regulation. Roll 15 of the *Mahāprajñāpāramitā-śāstra* says: "People deceive others only after first deceiving themselves. They take the real as vacuous, and take the vacuous as real. The vacuous and the real being confounded, one cannot experience wholesome dharmas. It is like a covered bottle, into which water cannot be poured." (T 1509.25.157a20–22) As the World Honored One says: "Lies cover the mind such that the water of the Way does not enter." (T 1509.25.158a18–19) Furthermore, the mind of the person who speaks the truth is straight, and thus easy to be freed. It is like dragging wood out of a thicket: straight wood is easy to pull out. The *Yogâcārabhūmi-śāstra* says: "The component of practice that aids the recovery of the precepts that have been violated is freedom from lying." (T 1579.30.591a11–13) Lying is contrary to this. Since it obstructs wholesome dharmas, one falls into evil rebirths. Later, when reborn as a human being, one suffers from continual denigration. Since the error is grave, it is regulated next after bodily activities.[51]

ii. Explication of the Text 釋經文

a. Characteristics of the Transgression 違犯相門

第二釋文中、初犯相門者、如經、自妄語、至方便妄語。言方便者、假託餘事、令他異解。

Within the second part, the explications of the text, this is the first part on the characteristics of the transgression. These are seen in the line of the sutra that says: "Lying done by oneself" up to "lying by deception." In this

[51] The first three precepts, prohibition of killing, stealing, and lustful behavior have dealt with physical activities. This is the first that deals with verbal activity.

context, the term "deception" 方便 means to make a pretext to cause others to understand things other than the way they really are.

b. Nature of the Transgression 違犯性門

次犯性門者、如經、妄語因、至妄語業。此中問答、如大論記。

The next, the nature of the transgression is identified in the line in the sutra that says "the causes of lying" up to "the act of lying." There is a question and answer on this section contained in the *Mahāprajñāpāramitā-śāstra*.

c. Fields of the Transgression 境界事門

境界事門者、如經、乃至不見言見、至身心妄語。爲簡聲聞唯大妄語、故言乃至。或見聞等、四言說中、攝餘三故。身妄語者、無語動身。心妄語者、謂想倒等、如於不見而起見想、誑言不見。雖稱於事、以覆所知。此卽名爲以心妄語。又、如文殊問經、出世間戒品言、「若起妄語心、犯波羅夷。」

The fields of this transgression are seen in the sutra where it says "up to saying one has seen what one hasn't seen" up to "lying with one's body and mind." It is in order to distinguish from the only great form of lying in the *śrāvaka* moral code that the text says "up to." In the case of hearing and seeing and so forth, within the four kinds of linguistic expression, this includes the other three. Bodily lying is lying through bodily gestures without speaking. Mental lying refers to mental lapses, such as when one doesn't see, but imagines that one does, and covers up by saying that he did not see. Even though this tallies with the actual situation, it is done by obscuring what is known. Thus it is called mentally lying. Also, as the Chapter on the Transmundane Precepts in the *Sutra of the Questions of Mañjuśrī* says: "If you give rise to mental lies, it is a *pārājika* offense." (T 468.14.497a20)

d. Consummation of the Transgression 結成罪門

結成罪門者、如經、而菩薩、至波羅夷罪。菩薩應常自行正語、亦勸他人、令生正語。爲簡妄語、故言正語。爲簡覆想、故言正見。而反自起妄語之時、衆生隨說、故生邪語、他謂爲實、故言邪見。隨此心語、有所作故、言生邪業。若爲救脱多有情故、覆想正知、而說妄語、瑜伽論云、「無所違犯、生多功德。不爾妄語、犯他勝處。」

The consummation of the transgression is seen in the line of the sutra that says: "this constitutes a bodhisattva *pārājika* offense." Bodhisattvas should always speak the truth themselves, and also encourage others to speak the truth. It is exactly for the purpose of distinguishing it from lying that [the eightfold path includes] the words "correct speech." It is exactly in order to distinguish it from mental deception that [it includes] the words "right view." If, on the other hand, when you lie, sentient beings will be guided by your words and give rise to their own falsehoods. Still others, taking these to be the truth, will give rise to false views. Actions will be taken according to these thoughts and speech, which are called the products of mistaken activity. If, for the purpose of liberating large numbers of sentient beings, you cover your thoughts and accurate knowledge and tell a lie, the *Yogâcārabhūmi-śāstra* says: "It is not a crime, and will produce much merit. Lies that are not of this kind are *pārājika* offenses."

E. Prohibition of the Sale of Alcohol 酤酒生罪戒第五經

若佛子自酤酒、教人酤酒、酤酒因、酤酒緣、酤酒法、酤酒業。一切酒不得酤、是酒起罪因緣。而菩薩、應生一切衆生、明達之慧。而反更生一切衆生、顚倒之心者、是菩薩波羅夷罪。

[Sutra] My disciples, if you sell alcohol yourselves, or encourage others to sell alcohol, then herein are the causes of selling alcohol, the conditions for selling alcohol, the method of selling alcohol, and the act of selling alcohol. All kinds of alcohol should not be sold, as this alcohol leads to the commission of

[other] crimes. Instead, bodhisattvas should give rise to penetrating wisdom in all sentient beings. If, on the other hand, they lead all sentient beings into distorted states of mind, this is a bodhisattva *pārājika* offense.

i. The Point of the Regulation 顯制意

述曰。初制意者、耽酒放逸、後必有悔、失自正念。違本心故、作不應作、言不應言、無惡不造。制勿施人、此不共戒。或對五戒、故今第五、制酤酒戒。

[Commentary] First is the point of the regulation. Out of control in a drunken stupor, you will always have regrets later about losing your own right mindfulness. Being in a state altered from your original mind, you do what you shouldn't do, and say what you shouldn't say—there is no evil you will not do. In the sense that it regulates what should be given to others, this is a unique precept. Some say that it is established in relation to the five precepts; hence number five here is the precept regulating the sale of alcohol.

ii. Explication of the Text 釋經文

a. General 總

餘如前說。

The rest is as was explained above.

b. Consummation of the Transgression 結成罪門

具緣成犯中、欲樂者、以酒與人、求利心也。酒已屬彼、卽爲究竟。事中言、「是酒起罪因緣者。」唯除破僧、餘惡竝起。

Among the conditions that go into the fulfillment of the consummation of

the transgression is that the providing of alcohol to others with an intention of one's own profit. Once the alcohol becomes the possession of the other party, the act is complete. At the core of the matter are the words "this alcohol leads people to commit other crimes." Except for the crime of disrupting the harmony of the saṃgha, the other evils tend to arise concurrently.

F. Prohibition of Speaking of the Faults of Others 談他過失戒第六經

若佛子口自說出家在家菩薩、比丘、比丘尼罪過、教人說罪過、罪過因、罪過緣、罪過法、罪過業。而菩薩聞外道惡人、及二乘惡人、說佛法中非法非律、常生悲心。教化是惡人輩、令生大乘善信。而菩薩反更、自說佛法中罪過者、是菩薩波羅夷罪。

[Sutra] My disciples, if you speak yourselves about the faults of renunciant bodhisattvas, lay bodhisattvas, *bhikṣu*s, *bhikṣuṇī*s, or you encourage someone to talk about their faults, then you have enacted the causes of faultfinding, the conditions of faultfinding, the method of faultfinding, and the act of faultfinding. When bodhisattvas hear about evil beings in the six destinies or evil adherents of the two vehicles who talk about that within the Buddhadharma which is not the Dharma and not the Vinaya, they should always be compassionate. They should teach these unwholesome adherents, and get them to give rise to the wholesome faith of the Great Vehicle. But if, instead, bodhisattvas discuss the faults of those within the fold of the Buddhadharma, this is a bodhisattva *pārājika* offense.

i. The Point of the Regulation 顯制意

述曰。初制意者。說佛法過、必壞他信、失壞菩薩興法利生。況復能招廣大苦果。是故制爲他勝處法。如正法念處經云「入拔舌地獄、耕其舌等。」大智論云「勝意比丘、持戒清淨、聞喜根比丘、'無戒。' 說偈 '婬欲卽是道 恚癡亦復

然。’便生誹謗、陷入地獄。」又、不思議光菩薩經云「饒財菩薩、說賢天菩薩過故、九十一劫、常墮婬女腹中生、生已棄之、爲狐狼所食。」乃至廣說。

[Commentary] First is reason why this crime is regulated. Speaking of faults within the Buddhadharma inevitably ruins the faith of others, breaking down the ability of bodhisattvas to confer the teaching on sentient beings for their benefit. But even more, it is able to invite huge amounts of suffering. Therefore it is proscribed as a *pārājika* offense. As the *Saddharma-smṛty-upasthāna-sūtra* says: “When you enter into the Hell of the Pulling Out of Tongues, they do such things as chopping your tongue.”[52] The *Mahāprajñāpāramitā-śāstra* says: “The *bhikṣu* Jayamati, while upholding purity of the moral discipline, having heard the *bhikṣu* Faculty of Joy[53] say ‘no precepts’ and composing verse, that said ‘Sexual lust is this path, as are anger and delusion.’ Denigrating Faculty of Joy, Jayamati fell into hell.” (T 1509.25.107b22–c21) Furthermore, in the *Sutra of the Bodhisattva of Inconceivable Illumination* it says: “Because the bodhisattva Surplus Wealth spoke of the faults of the bodhisattva Wise Celestial, he was for 91 kalpas reborn in the wombs of prostitutes, only to be abandoned at birth to be eaten by foxes and wolves.” (T 484.14.671c26–72a11) And so forth.

ii. Explication of the Text 釋經文

a. Characteristics of the Transgression 違犯相門

第二釋文、違犯相者、如經、口自說、至教人說罪過。今此戒中、初門兼攝境界

52 This exact line is not cited, but there are a number of places in that text where the pulling out and chopping up of tongues as retribution is elaborated. See T 721.

53 喜根菩薩: Faculty of Joy Bodhisattva appears in various Prajñāpāramitā texts. Faculty of Joy does not abandon the conventional world, and does not distinguish between good and evil, nor engage in ascetic practices. He rather sees all things as empty of inherent nature. According to him, the marks of lust, ill-will, and delusion are not different than ultimate reality. In the *Dazhidu lun* his teaching of the emptiness of afflictions is badmouthed by Jayamati 勝意, who, as a result, falls into hell. [Source: DDB]

事門。此中初二、受菩薩戒、後二聲聞。倶是內衆、人天師故。若實有犯、說過何失。猶有堪作福田義故。如本業經云、「有而犯者、勝無不犯。有犯名菩薩、無犯名外道。」又十輪云、「占匐花雖萎、猶勝諸餘花。破戒諸比丘、猶勝諸外道。」說出家人過、若破戒若持戒、若有戒若無戒、若有過若無過、說者過出萬億佛身血。解云、出血不能障道。說僧過時、壞多人信。生彼煩惱、障聖道故。

The second part, the discussion of the characteristics of the transgression within the explication of the text is seen in the line of the sūtra that says "If you speak yourselves about … " up to "encourage others to speak about their faults." Within this first part there are two approaches, that of the bodhisattva precepts and that of the *śrāvaka* precepts. This also includes members of the saṃgha in general as well as human and celestial teachers. If there is really a fault, what is wrong with exposing it? They are still understood as being worthy enough to be taken as fields of merit. As the *Sutra of Primary Activities* says: "Having [the precepts] and transgressing them is better than not having and not transgressing. The one who transgresses is called a bodhisattva; the one who does not transgress is called a non-Buddhist." (T 1485.24.1021b15–16) Furthermore, the *Daśacakra-Kṣitigarbha-sūtra* (大方廣十輪經) says: "Even when it is wilted, the flower of the Campaka is better than other flowers. The *bhikṣu*s who violate the precepts are still better than non-Buddhists." (T 410.13.694b24–25) When it comes to discussing the faults of renunciant practitioners, whether they violate the precepts or uphold them; whether they have received the precepts or not; whether they have faults or not, speaking of their faults is worse than spilling the blood millions of billions of buddhas.

[N.B.:] Spilling the blood of a buddha does not obstruct the Path. But when one talks about the faults of a member of the saṃgha, it damages the faith of many people. As a result they will produce afflictions that impede the holy path.

是故菩薩樂求彼德、不樂求失。求失之者、麟角聖士、有失可取。求德之者、斷善者身、有德可錄。如涅槃云、「若彼衆生、無善可讚、當念佛性、而讚歎之。」世間無有凡而無失、談人之短、短在己身。如大集經、新發意菩薩十六行中云、

「不說己德而起高心、不說他失而起嫌心。」諸法無行經頌云、「若見破戒人、不說其過悪、應當念彼人、久久亦得道。」

Therefore bodhisattvas enjoy finding the strong points of others, and do not enjoy looking for their failings. If you are looking for failings, even a solitary sage has faults to be removed. If you look for the strong points of others, even if someone has cut off his good roots, he has merits to be noted. As the *Nirvana Sutra* says: "If you can find no goodness in these sentient beings that is praiseworthy, you should recall their possession of the Buddha-nature, and praise that." (T 374.12.568c26–27) There is no being in the mundane world who is without fault, and one who discusses another's faults has those faults within himself. As the *Mahāsaṃnipata-sūtra* says when discussing the sixteen practices of newly initiated bodhisattvas: "Do not discuss one's own strong points and generate pride; do not discuss the faults of others and become disliked." (Source not found) A verse in the *Sarvadharmâpravṛttinirdeśa* says:

If you see someone violating the precepts
Rather than broadcasting the fault
You should keep in mind that that person
Will at length, also attain enlightenment.[54]

b. Consummation of the Transgression 結成罪門

結成罪者、如經、而菩薩、至波羅夷罪。言常生悲心者、如菩薩地云、「憐愍悪人、勝於正行。」又云、「若憎犯戒、行不饒益。是名菩薩相似功德、故說悲心教化悪輩。」問。下輕戒云、說七逆十重、如何此重彼爲輕耶。答。彼向同法、說故罪輕。此向異道、說故過重。或說彼無事、不能被罪過。此說有實犯、故制爲重罪。

[54] The source text differs slightly: 若見著五欲//不説其過悪//應當念彼人//久後亦得道. (T 650.15.752a3–4.)

The consummation of the transgression is seen in the words in the sutra, "bodhisattvas" up to "*pārājika* offense." "Always be compassionate" is like what is said in the *Bodhisattvabhūmi*: "Having sympathy for bad people is better than doing [one's own] correct practice." (Source not found) It also says: "If, hating to violate the precepts, your act in such a way as to hurt others, this is called the bodhisattvas' merit in appearance only. Therefore I teach the attitude of compassion in order to convert the wicked." (T 1579.30.546c5–8)

Question: In the ensuing articulation of the minor precepts, in the discussion of the seven heinous sins and the ten grave sins [this offense is said to be light]. How is it that is considered to be grave here and light there?

Answer: In the case below, the objects of the broadcasting are fellow practitioners. Therefore the offense is light. Here the object of the broadcasting is the errors of non-Buddhists, and therefore the broadcasting is a grave error. Some say that talking about the faults of fellow practitioners is no problem at all, so it is not possible to incur a serious crime. The broadcasting under discussion here is a real offense, therefore it is regulated as a grave offense.

G. Prohibition of Praising Oneself and Disparaging Others 自讚毀他戒第七

若佛子口自讚毀他、亦教人自讚毀他、毀他因、毀他緣、毀他法、毀他業。而菩薩應代一切衆生、受加毀辱、惡事自向己、好事與他人。若自揚己德、隱他人好事、令他人受毀者、是菩薩波羅夷罪。

My disciples: If, from your own mouth you praise yourself and disparage others, or if you encourage people to praise themselves and disparage others, then you have the causes of disparagement of others, the conditions of disparagement of others, the method of disparagement of others, and the act of disparagement of others. Bodhisattvas should on behalf of sentient beings, receive their blame and reflect on their own wrongdoings, and attribute good works to others. If you proclaim your own merits and cover up other people's

good works, causing them to be disparaged, this constitutes a bodhisattva *pārājika* offense.

i. The Point of the Regulation 顯制意

述曰。初制意者、且孔丘云、「吾有一言、可以終身行之、己所不欲、勿施於人。」此戒亦爾。雖言讚毀、義通一切。菩薩普爲饒益有情、正發無上菩提大願、誓處生死。受無量苦、反施惡他、失壞大乘。所以偏制爲根本重。

[Commentary] The first part of the explanation deals with the point of the regulation. As Confucius said: "I have one saying that can serve you well for your whole life: what you don't want for yourself, don't lay on others." (*Analects* 12:3.) This precept is saying basically the same thing. Even though the words are "praise and disparagement" their meaning penetrates all kinds of situations. Bodhisattvas are everywhere bringing benefit to sentient beings, properly giving rise to the great aspiration to attain peerless enlightenment, vowing to subdue birth and death. To undergo immeasurable suffer and then instead bring evil upon others amounts to the destruction of the Great Vehicle. Hence this is partially regulated in the form of a fundamental grave prohibition.

ii. Explication of the Text 釋經文

a. Characteristics of the Transgression 違犯相門

第二釋文中、違犯相者、如經、口自讚毀他。必有讚毀、方重罪故。別讚別毀、別得兩輕。猶如別時、別取四錢。餘四句等、如宗要記。

The second part of the explication of the text, that of the characteristics of the transgression, is seen in the line of the sutra that says "self-praise and disparagement of others from one's own mouth." For it to be considered a grave offense, there must be both praise and disparagement. Praise and

disparagement taken separately are each considered to be light offenses. It like the case where one, at different times, takes four coins at a time. The remaining four items are as explained in my *Doctrinal Essentials*.

b. Nature of the Transgression 違犯性門

違犯性者、如經、毀他因、至毀他緣故。次前及此、隨相離間麤綺語攝。是卽隨應究竟應知。妄語雖通、前已制故。

The words in the sutra that express the nature of the transgression are "the causes of disparaging others" up to "the conditions for disparaging others." In the discussion of the precepts up to here, according to the situation, slander, rough speech, and ornate speech have been subsumed. This should be understood as appropriate. Although lying also overlaps, there is already a separate regulation covering it.

c. Fields of the Transgression 境界事門

略無第三境界事門。然瑜伽云、「爲欲貪求利養恭敬、自讃毀他、是名第一他勝處法。」是卽多分以貪究竟。若無所得、但由嫉妒、以瞋究竟。

There is not much to say about the concrete field of the transgression. But the *Yogâcārabhūmi-śāstra* does say: "If, in your craving for advantage and respect, you praise yourself and disparage others, this is called cardinal *pārājika*." (T 1579.30.0515b23) This is usually the full extension of craving. If there is nothing gained from it, then it is merely the full extension of anger, through jealousy.

d. Consummation of the Transgression 結成罪門

第四門者、如經、而菩薩、至波羅夷罪。菩薩本願、利他爲心。引好推惡、失壞大

乘。若人無道、毀菩薩時、如何引惡、好事向他。謂作是念、「彼行此事、堅固我戒、我若不忍、惡在己身。」

The fourth section is concerned with the portion of the text from "Bodhisattvas should" up to "constitutes a *pārājika* offense." The original vow of bodhisattvas is a wish to help others. Snatching away the good and foisting the bad on others is tantamount to the destruction of the Great Vehicle. If people lack the Way, when they disparage bodhisattvas, how can they take blame for evil, and credit others with good works? It means that they should think thus: "When they conduct themselves like this, I will hold firmly to my precept; if I can't tolerate it, the problem resides within me."

H. Prohibition of Stinginess and Abuse of Others 慳生毀辱戒第八

若佛子自慳、教人慳、慳因、慳緣、慳法、慳業。而菩薩見一切貧窮人來乞者、隨前人所須、一切給與、而菩薩以惡心瞋心、乃至不施一錢一鍼一草、有求法者、不爲說一句一偈一微塵許法、而反更罵辱者、是菩薩波羅夷罪。

[Sutra] My disciples, if you are stingy yourself, or you encourage others to be stingy, then you have carried out the causes of stinginess, the conditions of stinginess, the methods of stinginess, and the act of stinginess. Bodhisattvas should, when seeing any destitute person begging for help, offer whatever that person needs. But if a bodhisattva in a wicked and hateful state of mind, does not offer so much as a single coin, a single needle, or a single blade of grass; or for seekers of the Dharma, does not teach one phrase, one verse—not even a tiny grain of the Dharma, and instead humiliates the person, then this constitutes a bodhisattva *pārājika* offense.

i. The Point of the Regulation 顯制意

述曰。初制意者、菩薩本願、爲有情界、留生死身。旣菩薩身屬於衆生、况乎財

物、非自所有。故慳施障、破萬行甚。深居意地、廣毀六度、是故偏制爲根本重。多求廣施、菩薩所宜。貪不深違、故爲輕罪。

[Commentary] The first part deals with the point of the regulation. The original aspiration of the bodhisattva is to remain in the samsaric body for the beings in the sentient realm. Since the body of the bodhisattva is already the property of sentient beings, how much more so for his possessions, which are not his! Therefore stinginess obstructs the practice of donation, and severely damages the myriad practices. It lurks deep in the level of mind, broadly damaging the practice of the six perfections. Therefore it forms a part of this fundamental grave offense. Extensively seeking broadly extend offerings is the appropriate behavior for a bodhisattva. Craving does not deeply contravene it, and therefore it is called a light offense.

ii. Explication of the Text 釋經文

釋文中言、菩薩見一切貧窮人來乞者、菩薩地云、「見有勝利而來乞者、方應施與。欲以財攝、易化導故。若無利益、設有安樂、不應施與。何以故、若施彼時、雖暫令彼、於菩薩所、心生歡喜、而後令彼廣作種種不饒益事。謂因施故、令彼多行憍逸惡行。身壞已後、墮惡趣故。」此中諸句、如七十五、略攝頌曰。「設他財法利、不應自法衰。若自但衰物、他財法盛爲。」

As for the explanation of the words in the sutra that say "Bodhisattvas should, when seeing any destitute person begging for help …" the *Bodhisattvabhūmi-śāstra* says:

> When one sees the opportunity to help a beggar, then he should give him something. This is because he wants, by giving him his necessities, to make it easier to guide him toward enlightenment. If it will not be beneficial—in such a case, for example, where he is already comfortable, then he should not give him anything. Why not? If, when he gives him something, even though it will lead that person to be temporarily delighted to be with the bodhisattva, later, it will end up causing him be involved in

various problematic circumstances. That is to say, based on this gift, he may become intoxicated with arrogance and get involved in all kinds of unwholesome activities. After dying, he will fall into an evil rebirth.[55]

The sentences of this discussion are like those in fascicle 75, which can be summarized in a verse as follows:

In giving others the benefit of your Dharma and possessions,
You should not incur damage to your own Dharma.
If you merely lose your possessions,
Your enhancing of the possessions and Dharma of others is alright.

言隨前人所須一切給與者、七十四云、「若貧乏者、於自僕從。若中財者、卽於彼所、及貧苦所、若大財者、卽於彼所、亦於其餘。」來求者所、各善分布、而行布施。今此經文、且依第三也。如龍樹云、「菩薩身心、應如藥樹、一切雖取根莖枝葉、而不分別由我得益。」

Discussing the prior person's need to give something, in fascicle 74 (of the *Yogâcārabhūmi-śāstra*) it says: "In the case of a destitute person, he can employ him as his own slave; in the case of one of middling wealth, it can be done according to his situation, as well as in the situation of destitution; in the case of someone of great wealth, it can be done in according to his situation, as well as these other situations." (T 1579.30.710b13–15) According to the seeker's situation, one skillfully carries out giving by distributing appropriately. Now this sutra's argument is based on the third type. As Nāgârjuna says: "The body and mind of the bodhisattva should be like a medicinal plant. Even though everyone takes the roots, stem, branches, and leaves, it does not distinguish between those who obtain benefit from itself." (Source not found)

55 Approximately the last two-thirds of this quote is found verbatim in the *Yogâcārabhūmi-śāstra* at T 1579.30.506a13–17. The first third is not found anywhere in the canon as is, but is presumably an encapsulation of the long discussion of donation that precedes this.

若爾多財、但彼有益、一切施耶。不爾。頌曰、父母及師長、未許自無能、此亦於一切、一向不應爲。菩薩地云、「身命乃至毒刀酒等、但有義利、一切施與。」「父母師長、定不應施。何以故。以有恩者。常生頂戴、任屠賣故。」

If one has many possessions, to simply improve another's material circumstances, should one give them everything? No. As a verse says:

Parents and teachers do not acknowledge their own inability,
Thus, regarding everything, one should not give them anything.

The *Bodhisattvabhūmi-śāstra* says: "From body and life, up to poison, knives, and liquor, as long as there is benefit [to the recipient] all should be offered." (T 1579.30.506a6–8) "For parents and teachers however, they should definitely not be offered. Why? Because one has obligations to them. They have always supported you by butchering and selling and so forth." (T 1579.30.506b14–17)

言未許者、亦有二種。一他所有、謂如論說、「不應侵奪父母妻子奴婢等物、持用布施。」行有罪福、菩薩相似功德攝故。二自所有、謂如論說。「若不先以正言曉喩令其歡喜、終不强逼、令其憂惱施來求者。雖復曉喩令生樂欲、而不施與怨家惡者、不以妻子形容輭弱族姓男女、施來求者、令作奴婢。」此意爲顯此亦衆生平等所愍、不應爲彼樂、令此生苦故。

"Does not acknowledge" applies to two kinds of cases. The first is in regard to the possessions of others, which is explained in the treatise by: "You should not take the possessions of your father, mother, wife, children, servants, and so forth and offer them to others." This is because the simultaneous practice of demerit and merit is categorized as a bodhisattva's "pretense of merit." (T 1579.30.506c3)

The second case is that of one's own possessions. This is as explained in the treatise:

If, in giving to those who come begging, you do not at first make them

> happy by clarifying things through accurate speech, in the you will not make them unhappy by forcing them. Even if you make them happy with clear explanations, yet do not offer anything to your enemies, you should not offer your wife and child, or good sons and daughters of weak appearance to those who come asking, and make them into slaves. (T 1579.30.506c3–7)

The point clarified here is that one should be concerned about the equality of sentient beings, such that in order to make one person happy, one does not cause another one to suffer.

> 若爾、云何須達拏太子、强逼男女、施婆羅門。彼亦曉喩、謂如彼云、「兩兒白言、我宿何罪、是國王種、而作奴婢。今乞懺悔。」太子語言、「天下恩愛、皆當別離、一切無常、何可保守。我得無上平等道時、自當度汝。」問。若已曉喩、何不肯去。如彼經云、「婆羅門打、血出流地、太子淚下、其地卽沸。」答。彼非不肯作奴婢、唯待阿孃欲面別。如說、「母來不見我、當如牛母失犢子、啼哭竟日向東西。」

If this is so, why did the crown prince Sudāna force his son and daughter to go off with the Brahman? He also gave a clear explanation, as it says [in that sutra] "The two children said 'What sin have we committed in our previous lifetime, such that we, of royal blood, are made to be slaves; we now repent.' The crown prince answered them, saying, 'All the affections of the emperor must be broken off; all is impermanent—what can be protected? When I attain peerless perfect enlightenment, I will save you.'"

Question: If he clearly explained it to them, why did they resist being sent away? As the sutra says: "When the brahman whipped them, drawing blood, the prince wept; his tears boiled as they hit the ground."

Answer: It is not that they refused to be made into slaves; they only wanted to wait long enough to say goodbye to their mother (who was out picking fruit). As the sutra says: "When mother comes back, she will not see us. She will be like a mother cow who has lost her calves; she will wail the whole day, looking all around."[56]

言自無能者。若見由施、退菩提行、則不應施。爲顯此義、鶖[57] 子十解、示退之迹、非分惠施、反生退故。如十住論云、「出家之人、若行財施、則妨餘善、必多事故。故於出家、稱讚法施。於在家者、稱讚財施。」由此決定毘尼經云、「在家菩薩、應行二施。一財、二法。出家菩薩、應行四施。一紙、二墨、三筆、四法。得忍菩薩、應行三施、一王位、二妻子、三頭目皮骨。」

What is the meaning of "themselves incapable"? If you see that through the donation they will fall away from the bodhisattva's practices, you should not make the offering. It is to express this idea that the ten understandings of Śāriputra showed the traces of retrogression; if one does not donate some portion, one will instead give rise to retrogression. It is as taught in the *Daśabhūmika-vibhāṣā*: "If a world-renunciant practitioner engages in the donation of possessions it will obstruct other kinds of wholesome activities, since he will become extremely busy. Therefore world-renunciants are praised for their offering of the Dharma. Lay practitioners are praised for their offering of possessions." (T 1521.26.54b25–c7) Based on this, the *Upālipariprcchā* says: "Lay bodhisattvas should donate two kinds of things: possessions and the Dharma. Renunciant bodhisattvas should donate four kinds of things: paper, ink, brushes, and the Dharma. Bodhisattvas who have attained the level of tolerance should offer three things: the royal seat, wife and children, and their head, eyes, skin, and bones." (T 325.12.38b25–c2)

然大集云、「新發意菩薩、於身命財、常作捨想者、欲令漸薫、至堪捨故。」如十住論、「乞極惜物時、當自勸喩。心猶貪惜者、應辭謝乞者言、'我今是新學、善根未成就、心未得自在、願後當相與。'」言有求法者、一句威力、能出苦輪。是故法施勝於財施。如瑜伽七十一、金光明經、第二廣說。然菩薩地云、「不求勝智、不應施與。」廣說法施、如彼應知。

Yet the *Mahāsaṃnipata-sūtra* says: "Newly awakened bodhisattvas should continuously cultivate the attitude of relinquishment, and should aim to

56 This story is told in full at T 171.3.422a15–422b21: see also T 468.14.501c26–502a5

57 Here taking 鶩 in the source text as an error for 鶖.

gradually habituate this until achieving the ability to relinquish things."[58] As the *Daśabhūmika-vibhāṣā* says: "When [the lay bodhisattva] is extremely reluctant to give away something, he should encourage himself [by thinking] even though I am being stingy, I should apologize to the seeker, saying:"

> I am a beginner bodhisattva,
> Whose wholesome roots have not yet matured
> And who has not attained mental freedom.
> Please let me give it to you later. (T 1521.26.59c3–59c14)

As for "Seekers of the Dharma," by the power of a single verse, they can escape from the cycle of suffering. Therefore the gift of the Dharma is superior to the gift of material things. This is like what is explained in fascicle 71 of the *Yogâcārabhūmi-śāstra* and in the second long prose portion of the *Suvarṇa-prabhāsôttama-sūtra*. Yet the *Bodhisattvabhūmi-śāstra* says: "Unless they are seeking supreme wisdom, you should not give them anything." (T 1579.30.508b1–2) The detailed explanation of the giving of the Dharma should be understood according to that text.

言而反罵辱者、此句通上慳財法也。慳財反罵、便墮餓鬼。慳法招狂、長夜障道。瑜伽論云、「現有資財、有來求者、懷嫌恨心、懷恚惱心、不施染犯。若怠放逸、非染違犯。」無違犯者、若無可施物、若求不宜物、若調伏彼、若彼王所匪宜、若護僧制。問、以何義故、大集經云、「於身命財、常作捨想。」頌曰、爲身求財集惡行、當歸死滅不知恩。財隨命捨惡業隨、受彼果時無共受。

As for the words "instead, humiliate the person," this phrase connects to the above mention of stinginess with possessions and Dharma. If you are stingy with your possessions and instead humiliate the person, you will fall directly into the destiny of hungry ghost [upon dying]. Stinginess with the Dharma invites madness, and thus you will be blocked from engagement with the Way

58 Not found, but reflects the point of T 310.11.538b23–c8

for a long time. The *Yogâcārabhūmi-śāstra* says: "If [the bodhisattva] presently has possessions, and someone comes asking for them, and if, with ill-will or malice in his heart does not give of them, then it is a defiled transgression. If the reluctance to give is due to laziness or negligence, then it is an undefiled transgression." (T 1579.30.515b24–c15) For it not be a transgression at all, it has to be one of these cases: that one has nothing at all to give; what is sought is not appropriate; or the purpose is to harmonize that person, or that it is unsuitable for the king, or in order to maintain the regulations of the saṃgha.

Question: Then why does the *Mahāsaṃnipata-sūtra* say: "One should develop an attitude of relinquishment in regard to body, life, and possessions."[59]

[In response,] I offer a verse:

If, seeking possessions for oneself, you give do evil,
You will return to the extinction of death without knowing kindness.
Chasing after possessions, life is abandoned, and evil activity ensues,
When you receive the fruits, they will be all yours.

I. Prohibition of Holding Resentments and Not Accepting Apologies 瞋不受謝戒第九

若佛子自瞋、教人瞋、瞋因、瞋緣、瞋法、瞋業。而菩薩應生一切衆生中善根、無諍之事、常生悲心。而反更於一切衆生中、乃至於非衆生中、以惡口罵辱、加以手打、及以刀杖、意猶不息、前人求悔、善言懺謝、猶瞋不解者、是菩薩波羅夷罪。

[Sutra] My disciples, if you are hateful, or encourage others to be hateful, then you have the causes of hatred, the conditions of hatred, the framework of hatred, and the activity of hatred. Instead, bodhisattvas should encourage the growth of wholesome roots in all sentient beings, and without quarreling

59 Not found, but reflects the point of T 310.11.538b23–c8.

always generate compassion. If instead, you insult and revile all sentient and non-sentient beings, or pummel them with your fists, or attack them with knives or sticks, and do not let up in your anger even when this person seeks reconciliation; if this person approaches with sincere words of apology and you still does not release your anger, this constitutes a bodhisattva *pārājika* offense.

i. The Point of the Regulation 顯制意

述曰。初制意者。衆生不喜見、無過瞋恚也。故唯不善、必招苦果。菩薩誓捨二乘涅槃、但以憐愍有情界故。瞋障大悲、爲根本重。如世尊說、「是諸菩薩、多分應與瞋所起犯、非貪所起。」

[Commentary] First is the point of the regulation. Among the unhappy views of sentient beings, nothing surpasses anger. Therefore it is of nothing but bad[60] and necessarily invites suffering as its result. The bodhisattva vows to abandon the nirvāṇa of the two vehicles, only concerned with pity for the sentient world. Hatred obstructs great compassion, and thus it is a grave crime. As the World-Honored One says, "When most bodhisattvas commit a transgression, it is due to hatred, rather than desire." (T 1579.30.521b20–21)

論釋、「此中所說密意、謂諸菩薩、愛諸有情、增上力故。凡有所作、一切皆是菩薩所作。非作所作、可得成犯。若諸菩薩、憎諸有情、嫉諸有情、不能修行自他利行、作諸菩薩所不應作。作不應作、可得成犯。」解云、貪實亦犯、故云密意。非謂犯瞋實破一切。匆菩薩有無餘犯故。但擧麤顯相、示深無餘義。上品邪見、徧謗一切。爾時、如何殘有餘戒。爾時、唯犯一波羅夷、然必引生不同分心。

The [*Yogâcārabhūmi*] treatise explains: "The hidden point that is explained here is that everything the bodhisattvas do is by the virtue of their love for sentient beings. Bodhisattvas will do everything they can. If they don't do something when it is to be done, it can result in a transgression. If the

60 Or, in Yogâcāra technical language, "of exclusively unwholesome moral quality."

bodhisattvas hated sentient beings, or are jealous of sentient beings, they would be unable to cultivate practices beneficial to others, and would do things that bodhisattvas should not do. If they do what should not be done, it can result in a transgression." (T 1579.30.521b21–26)

Explanation: [Acts done based on] desire are actually also crimes, and therefore this is called a hidden meaning. It does not mean that crimes of anger really destroy everything. And it is not the case that bodhisattvas do not commit other crimes. This is merely to show to the more obvious case. Shown in deeper perspective, there is no other meaning. The most harmful type of mistaken views always result in disparagement of others. When that happens, how could there be any other precepts? At this time, although one only violates one *pārājika*, one necessarily invites inhuman mental states.

ii. Explication of the Text 釋經文

第二釋文。犯相犯性、如前應知。言而菩薩、至常生悲心者、勸他令生無瞋善根、自亦應常生大悲心。謂對惡人、便作三念。一、念彼人心性本淨、醉無明酒、著煩惱鬼、不獲己有此所作耳。二、念本願、我爲衆生、誓證菩提。生死大苦、尚不生畏、況此小苦、應否忍受。三、念彼恩、必由惱害、乃成忍行、彼卽成滿我菩提因。何乃背恩、反生瞋害。

Second is the explication of the text. The characteristics and the nature of the offense should be obvious from the above. The words "Instead bodhisattvas … always generate compassion" are said to encourage others to make them give rise to the wholesome root of non-enmity, from which they should always give rise to the attitude of great compassion. This means that they develop three kinds of attitudes in facing bad people. First, they should be mindful that this person's mind is originally pure, but drunk with the wine of nescience, he attaches to the demon of the afflictions, and is thus unable to act the way he would really like to act. Second is the mindfulness of one's original vow, wherein one has, for the sake of sentient beings, determined to realize enlightenment. If I do not even fear the great suffering of birth and

death, how is it that I cannot demonstrate some tolerance in dealing with this minor headache? Third is the debt to that person, since it is through the experience of enmity that one develops tolerance; thus this person is bringing to fruition my practices to achieve bodhi. How could I ignore this kindness and instead become hateful?

言以惡口罵辱、至猶瞋不解者、如其次第、語身意業。雖具三業、今取意罪、以所等起、顯瞋重故。此意地罪、決定時結、由此決定、不受悔故。雖非衆生、不來懺謝、瞋不應諫、猶成重罪。有說、「據實唯有情邊、以輕況重、言非衆生。」百法何攝。卽忿爲體。如瑜伽云、「長養如是種類忿纏、不唯發起麤言便息。由瞋蔽故、加以手打。懷忿意樂、他來諫謝、不受不忍、不捨怨結、名他勝處。」

As for the words "insult and revile" up to "still does not release his anger." According to their order, there are the three types of activity of verbal, bodily, and mental. But even though there are three, the focus here is on mental transgression, which leads the other two to arise, and thus enmity is shown to be a heavy transgression. This transgression at the mental level reifies at a certain point, and because of this reification, one does not accept [the other's] confession of fault. Even the object of one's anger is not a sentient being, or he does not come to apologize, or your anger is not blameworthy, it still constitutes a heavy transgression. There is an explanation that says: "In reality it is only within the limits of the sentient; in order that the light be regarded as even more heavy, it says 'non-sentient beings.'" (Source not found) Where does this fit in to the scheme of the 100 dharmas? It has wrath as its essence. As the *Yogâcārabhūmi-śāstra* says: "Having long nurtured such fetters of malice, it is not only the outpouring of abusive language that does not abate; due to the cloud of malice, one further strikes with his fist … being fully immersed in your anger, even when the other party comes to admit his faults, you neither accept nor tolerate it, and are unable to release the knot of resentment. Thus it is a *pārājika* offense." (T 1579.30.515b28–c3)

J. Prohibition of Denigration of the Three Treasures 毀謗三寶戒第十

若佛子自謗三寶、教人謗三寶、謗因、謗緣、謗法、謗業。而菩薩見外道及以惡人一言、謗佛音聲、如三百鉾刺心、况口自謗、不生信心孝順心。而反更助惡人邪見人謗者、是菩薩波羅夷罪。

[Sutra] If, my disciples, you denigrate the three treasures or encourage others to denigrate the three treasures, then you have the causes of denigration, the conditions of denigration, the form of denigration, and the action of denigration. Instead, when a bodhisattva sees a non-Buddhist or evil person uttering the sound of even a single word of denigration of the Buddha, it should be as if three hundred sharp spears were piercing his heart. How then, could he himself slander [the Buddha], not giving rise to the mind of faith and a complaisant attitude. But if, instead, if he assists evil persons and persons with mistaken views in slandering [the Three Treasures], then this constitutes a bodhisattva *pārājika* offense.

i. The Point of the Regulation 顯制意

述曰。初制意者。佛法僧寶、出邪之大津、入正之要門。順之者必證常樂、背之者常沈苦海。邪見違逆、罪莫大焉。行相幽猛、斷諸善故。是故亦立爲根本重。

[Commentary] First, as for the point of the regulation. The treasures of the Buddha, Dharma, and Saṃgha are the great ferry for escaping from error, and the essential gate for entering into correctness. Those who follow them will definitely realize eternal bliss, and those who turn away from them will be forever submerged in the sea of suffering. Having mistaken views and rejecting the truth—is one's fault not great? They appear as obscuration and madness, which sever you from all kinds of wholesomeness. Therefore this one is also established as a fundamental grave [transgression].

ii. Explication of the Text 釋經文

釋文者、準前應知。言如三百鉾刺心者、如瑜伽七十九云、「菩薩當言、以何爲苦。衆生損惱、卽爲自苦。若爾當言、以何爲樂。衆生饒益、卽爲自樂。」乃至廣說。衆生損惱、無過謗法。是以菩薩、如鉾刺心。習不慈心、他苦爲樂、習慈心者、他益爲樂。樂旣如此、苦亦然故。

As for the explication of the text, it should be understandable according to the above. "As if three hundred sharp spears are piercing his heart" is like the line in fascicle 79 of the *Yogâcārabhūmi-śāstra* that says: "Bodhisattvas should say 'Why do I suffer? The harm that comes to sentient beings is none other than my own suffering. If this is the case, why are you happy? The enrichment of sentient beings is none other than my own happiness.'" (T 1579.30.737b8–9) And so forth. In the harm inflicted on sentient beings, there is nothing that surpasses the denigration of the Dharma. Therefore for bodhisattvas it is like sharp spears piercing the heart. If you cultivate a uncompassionate attitude, the suffering of others becomes one's enjoyment. If you cultivate a compassionate attitude, the enrichment of others becomes one's enjoyment. Since enjoyment is like this, suffering is the same.

言况口自謗者、瑜伽論云「謗菩薩藏、愛樂建立像似正法、或自信解、或隨他轉、是名第四他勝處法。」此通增益損減邪見、此邪見纏若決定時、雖未斷善、必起不同分心。故菩薩戒、無斷善捨。邪見有二。若全分謗一切因果、設不謗餘而謗大乘、一向犯重。若至上纏、亦失淨戒。已上所說、皆世俗門、若勝義門、卽三輪淨、如宗要說。

As for the words "How, then, could he himself denigrate" the *Yogâcārabhūmi-śāstra* says, "Denigrating the bodhisattva canon, and devoting oneself to the establishment of a counterfeit Dharma—these sometimes come from one's own motivations, and sometimes from the influence of others. This is called the fourth *pārājika*." (T 1579.30.515c4–5) This has to do with the mistaken views of reification and nihilism. If these bonds of mistaken views form at a set time, even if they do not interrupt wholesome

behavior, they will definitely give rise to the experience of nonhuman states of mind. Therefore the bodhisattva's moral code does not interrupt proper donation. There are two mistaken views: In one case one completely denigrates all causes and results; in the other, one does not denigrate the others yet denigrates the Great Vehicle. This is exclusively a grave offense. In the case of the most virulent afflictions, one fails to maintain pure morality. All that has been explained above has been from the perspective of the conventional truth. If one wants to know the perspective of the ultimate truth, then one should understand the three rings of purity the way they are explained in the *Doctrinal Essentials.*

K. Conclusion 結成門

善學諸人者、是菩薩十波羅提木叉、應當學。於中不應一一犯如微塵許、何況具足犯十戒。若有犯者、不得現身發菩提心、亦失國王位、轉輪王位、亦失比丘比丘尼位、亦失十發趣、十長養、十金剛、十地、佛性常住妙果。一切皆失、墮三惡道中、二劫三劫、不聞父母三寶名字。以是不應一一犯。汝等一切諸菩薩、今學、當學、已學。如是十戒、應當學敬心奉持。八萬威儀品當廣明。

[Sutra] All good students: this is the ten part prātimokṣa of the bodhisattvas, which you should study. You should not break these precepts one at a time as if just one is not such a big deal. Much less should you break all ten! If there is a person who violates them in this way, he will not attain the awakening of the mind of enlightenment in this lifetime; one will fail at kingship, one will fail at wheel-turning kingship; one will fail as a *bhikṣu*, as a *bhikṣuṇī*; one will fail at the practice of the ten stages of the departure toward the destination, at the ten stages of nurturance, at the ten adamantine stages, at the ten grounds, and at the stage of the marvelous fruit of the ever-abiding Buddha-nature. One will fail at all of these, and fall into the three evil destinies, and for as long as two or three kalpas will not hear the name of his father, mother, or the three treasures. Therefore you should avoid breaking any one of these precepts. All of you bodhisattvas who are now studying, who will

study, and who have already studied these ten precepts should study them with an attitude of reverence and uphold them. They are explained in detail in the Chapter on the Eighty-thousand Rules of Conduct.

述曰。此卽第三也。此有三文、勸不毀犯故、示犯失壞故、誡學指應故。

[Commentary] This is the third part, which has three passages. The first is the encouragement not to violate the precepts; the second is the showing of the loss incurred from one's violations; third is the guidance of how to study them.

i. Encouragement Not to Violate the Precepts 勸不毀犯

初者、如經、善學諸人者、至犯十戒。言善學者、簡外道諸不善學、及以二乘不究竟學。如八十云、「又彼聲聞、雖到究竟、而不爲彼諸天人等供養讚歎、如住新業修菩薩行。」此云不應一一犯微塵許者、雖過輕微、積成大故。如經頌曰。「莫輕小惡、以爲無殃。水渧雖微、漸盈大器。」或復愚人、犯小罪重、故微塵許、亦不應犯。如有頌曰、愚者罪小亦墮惡、智爲罪大亦脫苦、如團鐵小亦沈水、爲鉢鐵大亦能浮。卽智論云、「智慧心虛、如鉢能浮也。」

The first is the line in the sutra that goes from "all good students" up to "violate the ten precepts." As for "good students," this is to distinguish them from the bad students, who are the non-Buddhists, and from the practitioners of the two vehicles, whose studies are incomplete. As it says in fascicle eighty [of the *Yogâcārabhūmi-śāstra*] "Furthermore these *śrāvaka*s, even though they have arrived to the end [of their practices], do not receive offerings or praise from the celestials, and thus their stage is like that of beginner bodhisattvas." (T 1579.30.744b28–29) Here when it says "you should not violate the precepts one by one as if just one is not a big deal" it means that even though a single transgression might seem like a trifle, they pile up into being something large. As a verse in a sutra says:

You should not take minor evil lightly,

Regarding it as not harmful.
Drops of water, even though small,
Will gradually fill a large vessel. (T 210.4.0565a2–3)

Perhaps there is a foolish person whose offense is small but the punishment is heavy, and therefore takes it lightly. He still shouldn't commit the offense. As a verse says:

If a fool's offense is minor he still falls into an evil destiny.
The wise can commit a grave offense and still escape from suffering.
It is like a lump of iron, which, though small, will still sink,
whereas an iron bowl, although large, can still float. (T 1558.29.123c4–5)

Thus, the *Mahāprajñāpāramitā-śāstra* says: "The mind of wisdom is vacuous; like a bowl, it is able to float." (T 1509.25.333a20)

問、知而故作、世間所責。非如狂夫、所作無怪。智愚作罪、亦復應然。如何智輕、愚者爲重。答、此難不爾。自作自受、非他制故。謂如狂夫、觸刀被害、智者雖觸、避刃無損。又如闇室、知柱觸輕、不知有柱、打著卽重。愚智作罪、道理亦然。十住論中、「智所作罪、如投鹽池。」如彼頌曰。斗鹽投大池、其味無有異、若投小器水、鹹苦不可飲。

Question: In the world, people are held responsible for crimes that are done with awareness. It is not like the case of a madman, whose strange actions may come as no shock. When the wise and the foolish violate the precepts, the same principle should apply. How is it that the retribution to the wise is light, and the retribution to the foolish is heavy?

Answer: This objection is not valid. The principle of "As ye reap, ye shall sow" is not based on a regulation made by others. This means that when the madman brushes up against a sword he is wounded; the wise man, though he brushed up against a sword, avoids its sharp edge, and is unharmed. It is also like being in a dark room. The one who knows there are pillars in there bumps up against them lightly. The one who is not aware of the

pillars smacks into them and is severely hurt. The same kind of principle of distinction applies when the wise and the foolish violate the precepts. It says in the **Daśabhūmika-vibhāṣā*: "Violations committed by the wise are like falling into a salty lake." As the verse in that text says:

A peck of salt in a large lake
Doesn't change its taste.
But if you put it into a small container of water,
You can't drink it.[61]

ii. Losses Entailed in Violating the Precepts 示犯失壞

第二犯失壞者。如經、若有犯者至一一犯。此中若犯不得現身發菩提心者、若犯十重入七遮者、更不能受菩薩戒故。所餘不爾。瑜伽本業、許重受故。問。犯重失戒、何故本業經云「菩薩戒有受法、而無捨法。」乃至廣明。答。此有多釋。元曉師云「若於三乘教、發心卽有失、若聞一乘教、永無退失故。」然新教宗、難可依定。義寂師云「功能雖失、種體常留。」瑜伽本業、如次說異、此亦難解。聲聞戒種、亦常留故。今解如宗要。

The second explains the loss that violations entail. This is expressed in the line of the sutra that says "If there is an offense" up to "violations one by one." Within this the phrase "if you violate the precepts you will not attain the aspiration for enlightenment in this lifetime" means that if you violate the ten grave precepts and commit the seven heinous acts, you will not again be able to receive the bodhisattva precepts. For the rest of the precepts, this is not the case. For example the *Yogâcārabhūmi* and the *Sutra of the Primary Activities* allow for the reception of the grave precepts [in this case].

Question: If a grave violation and results in a loss of the precepts, why does the *Sutra of the Primary Activities* say: "The bodhisattva precepts have a method of reception, they do not have a method of abandonment." (T 1485.24.1021b7)

61 For both quotes, see T 1521.26.49a1– 6.

Answer: There are a number of explanations for this. Master Wonhyo said "In the case of the three vehicle teaching, one can give rise to the aspiration and lose it. If one hears the One Vehicle teaching, one never retrogresses."[62] Yet the position of the new teachings[63] is hard to determine. Master Uijeok said: "Even if the function is lost, the seed-essence always remains." The *Yogâcārabhūmi* and the *Sutra of the Primary Activities* each have different theories, which are also difficult to understand, as the seeds of the *śrāvaka* precepts are also always preserved. My present understanding follows the interpretation of the *Doctrinal Essentials*.

言亦失國王位等、顯因亡故失果利也。當墮惡趣、失壞世間及二乘果、何況大乘三賢十聖三身妙果。言佛性者、謂法身也、以體性故。言常住者、通餘二身、如次自性無間相續常故。不聞父母三寶名者、謂顯世間及出世間無能救也。餘文可解。

The words "Will also fail at kingship" expresses the fact that since the causes are lost, one also loses the efficacy of the effect. When one falls into the evil destinies, one loses worldly achievements as well as the realizations of the two vehicles; how much more so for the three levels of worthies, ten sagely levels, and the marvelous realization of the three bodies of the Great Vehicle? "Buddha-nature" refers to the Dharma-body—it is the essence. "Ever abiding" refers to the other two bodies, the natures of which respectively continue always, without break. "Not hearing the names of one's father, mother, or the three treasures" is said to express the fact that no one in the mundane or transmundane realm can save you. The meaning of the remainder of the text is obvious.

梵網經古迹記 卷第三 終

End of Roll Three: Exposition of the Sutra of Brahma's Net

62 Not found. The bulk of Wonhyo's writings on the Vinaya is not extant.

63 Probably the new interpretation of Yogâcāra derived from Xuanzang's translations of the *Yogâcārabhūmi-śāstra*, etc.

V

ROLL FOUR

The Minor Precepts

1. Preface to the Minor Precepts 輕戒序文

A. Concluding the Former [Grave Precepts] and Initiating the Latter [Minor Precepts] 結前生後

佛告諸菩薩言。已說十波羅提木叉竟、四十八輕今當說。

[Sutra] The Buddha addressed the bodhisattvas, saying: "Now that I have fully explained the ten part *prātimokṣa* (code of morality) I will now explain the forty-eight minor precepts."

述曰。此下別誦輕戒。此中有三、初結前生後、次次第誦出、後結勸奉行、此初也。此諸輕戒、隨其意樂、有犯無犯。是染非染、輭中上品、應當了知、如菩薩地。就中染犯、謂惡意樂不爾。設有煩惱相應、名不染犯。隨心境等、三品差別如六十八言、「由六差別、所犯成重。一教制爲重、二事重、三數犯、四煩惱猛、五智力劣、六不速悔。」如此諸戒、一一皆具三聚戒義。隨要開合、諸教不定。

[Commentary] From here onward, the individual minor precepts will be enumerated. This section has three parts. The first is that of concluding the prior discussion and initiating the ensuing discussion; the second is the enumeration of the precepts; the third is the concluding exhortation to properly carry them out. This is the first.

These minor precepts are violated or not violated according to one's inclination. There are both defiled and undefiled, and there are distinctions in terms of weak, middling, and strong. These can be understood according to the explanation in the *Bodhisattvabhūmi*. As far as these defiled violations are concerned, it is not the case that they are necessarily based on evil inclinations. If, for example, they are concomitant with affliction, they are called undefiled violations. According to their mental objects, they are distinguished into three classes. As it says in fascicle sixty-eight of the

Yogâcārabhūmi-śāstra, "The gravity of the offense that is committed is based on six kinds of distinctions: (1) the gravity of the precept itself within the regulations; (2) the gravity of the actual circumstances of the infraction; (3) the frequency of the violation; (4) the intensity of the afflictions; (5) the strength or weakness of one's awareness; (6) how quickly one repents." (T 1579.30.677c18–29) Each one of these precepts includes the connotations of the three categories of pure precepts. They are used or not used according to necessity; the teachings regarding them are not rigidly set.

2. Enumeration of the Precepts 次第誦出

A. Division of Ten Precepts 判十戒

i. Precepts Concerning the Guarding of One's Own Thoughts 護自心念門

1. Don't Show Disrespect to Senior Teachers 不敬師長戒第一 (#1)

［經］若佛子欲受國王位時、受轉輪王位時、百官受位時、應先受菩薩戒。一切鬼神、救護王身百官之身、諸佛歡喜。既得戒已、生孝順心恭敬心。見上座、和上阿闍梨、大同學、同見、同行者、應起承迎、禮拜問訊。而菩薩反生憍心慢心癡心、不起承迎禮拜、一一不如法供養。以自賣身、國城男女七寶百物、而供給之、若不爾者、犯輕垢罪。

My disciples, if you want to become the king of a country, or a wheel turning king, or a government official, you should first accept the bodhisattva precepts. All spirits will protect the bodies of kings, and the bodies of officials, and the buddhas will be pleased. Once you have received the precepts, you should give rise to a pious and reverent attitude. When you see the head monk, your teacher, *ācārya*,[1] or one who excels in the same kind of

[1] 阿闍梨: A *preceptor*. Originally, a master who taught Vedic rituals to disciples. In Indian Buddhism, a teacher, master, or preceptor (Skt. *ācārya*). An established monk who guides his students

learning, or one with the same views, or one carrying out the same practice, you should rise to respectfully greet them, bow deeply, and submit to them. If, on the other hand, bodhisattvas are haughty, proud, or foolish, and do not rise up to greet and bow with reverence, every single offering is wrong from the perspective of the Dharma. [In this case] you should sell your own body, countries, cities, men, women, the seven precious metals, and all kinds of possessions, and offer these [to such respected monks]. If you don't do this, then you commit a minor transgression of the precepts.

述曰。自下別誦。初十有四門。初二護自心念門、於憍逸處、制輕慢故、於放逸處、斷酒過故。次三護他心行門、次三仰修佛法門、後二救護衆生門。

[Commentary] From here are the separate recitations [on the individual precepts]. The first ten are categorized into four groups. The first two of these are on preserving one's own mindfulness, wherein for dealing with intoxication in pride, disdain is proscribed, and for dealing with undisciplined self-indulgence, the consumption of alcohol is proscribed. The next three are concerned with helping others to be on guard with their thoughts and activities; the following three concern respect for and cultivation of the Buddhadharma. The last two deal with the salvation of sentient beings.

受王等位、先受戒者、傳說有二。有說、菩薩雖曾有戒、爾時、更受、爲調心故。表等緣具、雖引無表、前戒類故、說非新得。如對法說、「已依涅槃、先起善根者、不復新起。」豈彼後時、不熏生種。此亦應爾。

As for the phrase "if you would be king, you should first receive the precepts" there are two traditional explanations. One says that even though a bodhisattva may have already received the precepts, he receives them again at that time in order to tame his mind. The conditions for the expressed

in conduct and sets an example. A spiritual teacher, master, one of correct conduct 正行, who is able to be an example for others. Translated as 軌範師. [Source: DDB]

precepts are already fulfilled, so even if this induces the unexpressed precepts, because the prior are also a kind of precept, it is said that they are not newly received. As the *Abhidharma-samuccaya* says: "The one who has generated wholesome roots already relying on nirvāṇa, does not generate them anew." (T 1605.31. 689a10) How could it be that afterwards one does not undergo perfuming and generate seeds? This should be understood in the same way.

若曾無戒、何名佛子、犯何輕罪。有說、「別解脫戒軌則之法、如比丘戒、無再受法。設雖重受、唯增舊戒、由此菩薩、入初地已、捨有漏戒、受無漏戒、爲欲長養成佛德故。先有戒故 見道不得、不同聲聞先無戒故、見道得戒。」故瑜伽云、「重受不新得。」不同餘法重熏種子。彼非作法制軌則故。雖未受戒、佛子無失、已發無上菩提願故。

If you have never received the precepts, how could you be called a disciple of the Buddha, and how could you commit minor transgressions? One explanation says that the regulations of the Prātimokṣa, like the bhikṣu precepts, are not received a second time. And even if they were received a second time, this would merely serve to augment the precepts that were received formerly. Therefore, once bodhisattvas have entered into the first ground, they relinquish the tainted precepts and receive the untainted precepts in their desire to nourish merit for the attainment of Buddhahood. Since they have already received the precepts, they don't receive them in their Path of Seeing.[2] In this they are different from the *śrāvaka*s who, since they

2 見道: The Path of Seeing is the third of the five stages of attainment in the Abhidharma/Yogâcāra path system. It is the stage of the clear view of the Four Truths and also the stage at which one enters the level of uncontaminated cognition. It is after entry into this stage that one is considered in the Abhidharma and Yogâcāra to be enlightened. In Abhidharma doctrine it is equivalent to the stage of stream-winner, and in Mahāyāna, equivalent to the stage of the first *bhūmis* 初地. In the *Abhidharmakośa-bhāṣya* it is equivalent to the attainment of the fourth of the four wholesome roots 四善根, while in Yogâcāra, it is equivalent to the stage of proficiency 通達位. During this stage the practitioner removes the afflictions created in this lifetime. After the consummation of this stage, one moves on to the Path of Cultivation 修道, where the correct views attained in the Path of Seeing are thoroughly and repeatedly practiced. (Skt. *darśana-mārga*) [Source: DDB]

did not receive them in the past, obtain the [untainted] precepts in their Path of Seeing. Therefore the *Yogâcārabhūmi* says: "[Even if] one repeatedly receives the precepts, one does not newly obtain them." (T 1579.30.515c27–28) It is not the same as the repeated perfuming of seeds that happens with other dharmas, since they are not things that are determined by protocol and regulations. Even if you have not received the precepts, your status as a disciple of the Buddha is not lost, since you have already given rise to the determination to attain unsurpassed enlightenment.

犯輕罪者、結生憍慢、不必重受、方無犯耶。若曾調心、應無用故。言上座者、衆中上首。和上者、卽新教師、受戒和上也。阿闍梨者、卽軌範師、授戒羯磨、威儀教授、受業等師也。同學同見同行、如次同師、同宗、同乘者也。言七寶者、所重猶可施、何况所餘輕。此中意也。言若不爾者、恭敬供養、不如法也。瑜伽論云、

If someone commits a minor transgression and becomes arrogant, is it not necessary for him to receive the precepts again before he can be relieved of the sin? If one has already tamed one's mind, it should not be necessary [to again receive the precepts]. "Head monk" refers to the leader of the saṃgha. "Teacher" means new teacher, the one from whom you directly received the precepts. *Ācārya* is a master of rituals, the one reads the announcement of conferral of precepts, the one who teaches protocols and etiquette, who assigns the duties to the recipients of the precepts, and so forth. "Same study," "same views," "same practices" refer respectively to the same teacher, same school, and same vehicle. As for "seven precious metals": if even such valuable things are to be offered, how much more so for other, less important things? This is the central message. "If you don't do this" means that the offering of reverence and worship is not done in the proper way. The *Yogâcārabhūmi-śāstra* says:

慢心、嫌心、恚心染犯。懈怠、忘念、是犯非染。無違犯者或病、或狂、或睡、或自說法、或與他語、或自聽法、或欲將護說法者心、或爲將護多有情心、或爲調伏、或護僧制、皆無違犯。

> [Violations derived from] arrogance, dissatisfaction, or malice are defiled violations. Those that are derived from laziness and forgetfulness are considered to be violations, but are not defiled. Those that are considered not to be violations are those caused by sickness, madness, drowsiness; or those that are from one's own teaching; or what one has heard from others; or the teaching one has heard for oneself; or from the desire to protect the mind of a teacher of the Dharma; or from a desire to protect the minds of many sentient beings; or in order to tame them; or in order to protect the monastic regulations. None of these would constitute a violation of the precepts. (T 1579.30.516c2–7)[3]

2. Don't Drink Alcohol 飲酒戒第二 (#2)

> [經] 若佛子故飲酒而、生酒過失無量。若自身手、過酒器與人飲酒者、五百世無手、何況自飲。不得教一切人飲、及一切衆生飲酒、况自飲酒。若故自飲、教人飲者、犯輕垢罪。

[Sutra] My disciples, if you intentionally drink alcohol, there is no limit to the mistakes and violations you will make. If, with your own hand you pass the wine bottle to another drinker, you will be born without hands for five hundred lifetimes—how much worse if you drink yourself? You should not encourage any person to drink, nor any sentient being to drink alcohol; how much worse if you drink alcohol yourself? If you intentionally drink, or encourage someone else to drink, you have committed a minor transgression.

> 述曰。酒者、迷亂起罪之本。昔是伏龍之勢、而今不禁蝦蟆。乃至四逆、從此而生。唯除破僧、故今制也。言過失無量者、醉生過失、方犯罪故。如俱舍云、「治病限量、無性罪相。故知遮罪。持律者、云性罪也。鄔波離云、'吾如何供養病

3 This is an important passage in the *Yogâcārabhūmi-śāstra*'s treatment of the Vinaya, as this principle is applied extensively in its analysis of whether certain actions constitute violations. Daehyeon also relies on this framework in his analyses of the minor precepts below.

者。’世尊言、‘除性罪皆可供給。’然有染病、釋種須酒、世尊無許彼飲酒故。又經、生聖者亦無犯故。諸對法師言、非性罪。然爲病者、總開遮戒、後於異時、遮飲酒者、爲防用此犯性罪故。又一切聖、不飲酒者、以諸聖者、具慙愧故、飲令失正念故。乃至小分、亦不飲者、以如毒藥、量不定故。」

[Commentary] Alcohol is the source of confusion and of the commission of sins. One who formerly had the power to subdue dragons is now unable to control a frog. And four of the heinous acts arise from it, excepting the causing of disharmony in the saṃgha. Therefore it is proscribed here. "No limit to the mistakes and violations" means that when you are drunk you make mistakes that end up being offenses. As the *Abhidharmakośa* says:

> In healing sickness, if one uses a limited amount [of alcohol] there is no aspect of fundamental sin. Thus it is known as a light offense. But for a monk maintaining the Vinaya, it is considered to be a fundamental sin. Upāli[4] said: "[If the use of alcohol is forbidden] What am I to use when treating the sick?" The World-honored One said: "Except in the case where it constitutes a fundamental sin it is okay to offer anything." Yet there is the case of defiled sicknesses, wherein even though monks and nuns would expect to drink alcohol, where the World-honored one will not approve of it. It is also said in the scriptures that that which results in the birth of a sage is not a crime. The masters of the Abhidharma say that it is not a fundamental sin. Yet when the rules are relaxed in order to deal with sickness, they should be reapplied later on, so as to prevent the commission of a grave offense. Also, the reason why the noble ones do not drink alcohol is because they are fully endowed with a sense of shame, and because drinking makes one lose right mindfulness. Even in small amounts it should not be drunk, since, like poison, there is no set amount [to be determined as harmful]. (T 1558.29.77b9–b29)

4 鄔波離: Upāli was one of the ten principal disciples of the Buddha. A barber of *śūdra* caste, he was one of the three Sthaviras of the First Council, and regarded as the principal compiler of the Vinaya, hence his title 持戒 Keeper of the Laws. [Source: DDB]

言五百世無手者、以極增上惡心過故。非善心等。若善心施、瑜伽論、許施度攝故。如十住云、「在家菩薩、施酒無罪、應生是念、'施度之法、悉滿人願、後當方便、教化離酒故。'」言不得教、至沉自飲酒者、先以過器、況自飲已、此卽第二。以教他飲、況自飲也。若故自飲、教人飲者、總結違犯。然文殊問經云、「不得飲酒。若合藥、醫師所說、多藥相和、少酒多藥得用。不得服油、及塗身等、若有因緣得用。得用乳酪生酥[5]醍醐、我先噉乳糜、爲風淡冷故。」未曾有經、制五戒云、「若有飲酒、悅心生善、飲不犯戒。」廣如彼說。況菩薩戒、有利無犯。如維摩詰、入諸酒肆、能立其志。

"[Born] five hundred lifetimes without hands" applies to the case where one commits this offense with the most extremely wicked intentions. This does not apply in cases where alcohol is offered to others with good intentions. When alcohol is offered with good intentions, according to the *Yogâcārabhūmi* it is included within the perfection of giving. As the *Ten Abodes* says: "When householder bodhisattvas offer alcohol, so as not to violate of their precepts, they should think like this: 'The Dharma of the perfection of giving is to completely fill people's aspirations; afterwards, as a skill-in-means, they should teach then to abstain from alcohol.' "[6] As for the part from "Cannot encourage" up to "how much worse could it be for you to drink yourself;" just before the text said "how much worse could it be for you to drink yourself" after the mention of passing the bottle. This is said secondly. By referring how bad it is to encourage others to drink, it is asked how much worse it would be for oneself to drink. "If you intentionally drink, or encourage someone else to drink" is the general summary of this offense. Yet the *Sutra of the Questions of Mañjuśrī* says:

> … you cannot drink alcohol (concluding a previously made point). If you are blending medicines according to the instructions of a doctor, in the case where many medicines are combined together, it is okay to use a little bit of alcohol together with a lot of medicine. You should use oils

5 Based on the source text as well as the context, the logograph 蘇 that appears here should be 酥.

6 Roughly corresponds to T 310.11.473c20–25.

and so forth to rub on your body. If there is a case where it is necessary to use it, you can use curd, buttermilk, or ghee. I would first have some gruel, using the wind to cool it down.

In discussing the five precepts, the *Sutra on Unprecedented Occurrences* says: "If drinking alcohol results in the production of happiness and wholesomeness, then drinking is not a violation." (Source not located) This is explained there in detail. How much more in the case of the bodhisattva precepts, where when actions bring benefit to others, they are not considered violations. As the *Vimalakīrti-sūtra* says, "Even though he frequented the taverns, he was able to establish his determination." (T 475.14.539a29)

ii. Protecting the Mental Functions of Others 護他心行門

1. Don't Eat Meat 食肉戒第三 (#3)

[經] 若佛子故食肉。一切肉不得食、斷大慈悲性種子。一切衆生、見而捨去。是故一切菩薩、不得食一切衆生肉。食肉得無量罪。若故食者、犯輕垢罪。

[Sutra] My disciples, you should not intentionally eat meat. The consumption of meat is entirely unacceptable, as doing so will cut you off from the seed-lineage of great compassion. Whenever sentient beings see you they will avoid you. Therefore all bodhisattvas cannot eat the flesh of sentient beings. To eat meat is to invite countless sins. In eating meat one commits countless violations.

述曰。菩薩理、應捨自身肉、而救物命。而反食他、必至於殺。故今制也。文殊問經、制菩薩言、「若爲己殺不得噉。若肉如林木、已自腐爛、欲食得食。若欲噉肉、三說此呪。」'多咥他[此云 如是]阿摩 阿摩[此云 無我無我]阿視婆多 阿視婆[此云無壽命無壽命]那舍那舍[此云失失]陀呵陀呵[此云 燒燒]婆弗婆弗[此云 破破]僧柯慄多[此云 有爲]莎呵[此云除殺生]'

[Commentary] In principle, bodhisattvas should abandon concerns about

their own physical bodies and seek to save the lives of other beings. But if instead they eat others, it amounts to killing. Therefore we have this regulation. The *Sutra of Mañjuśrī's Questions*, discussing the bodhisattva regulations says:

> If something has already been killed you cannot eat it. If the meat is like timber which is already dying and rotting on its own, then if you want to eat it you can eat it. If you want to eat meat, you should repeat this mantra three times:
>
> *tatha* [This means "thus."] *ama ama* [This means "selfless, selfless"] *ajīvita ajīvita* [This means "lifeless, lifeless"] *naśa naśa* [This means "lost, lost"] *dāha dāha* [This means "burnt, burnt"] *bhapu bhapu* [This means "destroyed, destroyed"] *saṃskṛta* [This means "conditioned"] *svāhā* [This means to avoid taking life]

> 文殊白言。'若得食肉者、寫龜經、大雲經、指鬘經、楞伽經等諸經、何故悉斷。' 佛告文殊、'以衆生無慈悲力、懷殺害意。爲此因緣、故斷食肉。文殊師利、有衆生樂糞掃衣、我說糞掃衣、如是乞食亦爾、爲教化彼。我說頭陀如是。文殊若衆生、有殺害心故、我說斷肉。若能不懷害心、大慈悲心、爲教化一切衆生故、無有罪過。'
>
> Mañjuśrī addressed them, saying: "If it is okay to eat meat, why is it that the *Xiegui jing*, the **Mahāmegha-sūtra*, the *Aṅgulimālīya-sūtra*, and the *Laṅkâvatāra-sūtra* all completely teach total abstention?" The Buddha said to Mañjuśrī: "It is because of a lack of power of compassion that sentient beings harbor thoughts of killing. It is because of this that we abstain from eating meat. Mañjuśrī, there are sentient beings who enjoy wearing monk's robes; the reason I teach the wearing of such robes is similar to that of begging for food. It is in order to educate them that I teach such ascetic practices. Mañjuśrī, it is because sentient beings harbor the intention to kill that I teach the abstention from eating meat. If you are able to avoid the intention to do harm, and [eat meat] in a mental state of great compassion for the purpose of transforming all sentient beings,

then it is not a violation of the precept." (T 468.14.493a10–17)

言斷大慈悲性種子者、由食至殺故。言見而捨去者、鷹逐之鴿、於鷲子影、未解其惶、況乎在食之位。言食肉得無量罪者、如一切智光明仙人不食肉。因緣經中、廣顯食之失。「彼仙人卽是彌勒、當成佛時、制食肉犯重。」具如彼說。

The reason you will be "Cut off from the seed-lineage of great compassion" is because the eating of meat ends up in killing. "When they see you they will avoid you" is like a dove that is being chased by a hawk; the terror it feels when it sees even the shadow of the hawk is beyond comprehension. How much more so when it is about to be eaten! "Eating meat constitutes a minor transgression of the precepts" is like when in the Nidānas, all of the ṛṣis possessing luminous wisdom refrain from eating meat. The problems resultant from eating meat are elaborated there in detail. "This Ṛṣi is none other than Maitreya. When he becomes a buddha, he will regulate the eating of meat as a grave offense." (Source not found) It is explained in full there.

2. Don't Eat the Five Pungent Roots **食五辛戒第四** (#4)

[經] 若佛子不得食五辛、大蒜、革葱、韮葱、蘭葱、興渠。是五種、一切食中不得食。若故食者、犯輕垢罪。

[Sutra] My disciples, you should not eat the five pungent roots, which are garlic, scallion, leek, onion, and asafetida. Food that contains any of these five should not be eaten. If you intentionally eat them, you have committed a minor transgression of the precepts.

述曰。五辛雖草、臭穢難親、賢良所避、所以制之。法藏師云、「今此五中、大蒜家蒜也。」有人說、「韮葱是胡葱、蘭葱是家葱。上三是人間常食。」革葱、爾雅云山葱也。莖細葉大。應爲茖字、革者非也。北地有江南無。其興渠、有說藝臺、然未見文。有說、「江南葉似野蒜、根莖似韮、北地所無。」又釋、「阿魏藥、梵語名興渠。」傳說如是。如是五辛、除自重病及有利益、餘不得食。如文殊問經

云、「不得噉蒜。若有因緣得噉、若合藥治病得用。」又華嚴云、「我身中、有八萬戶蟲、我身安樂、彼亦安樂、我身飢苦、彼亦飢苦、是故菩薩、有所服食、皆爲諸蟲、欲令樂、不貪其味。」

[Commentary] Even though the five pungent plants are vegetables, they are smelly and make it difficult to get close to people; thus they are avoided by the wise, and are regulated by the precepts. Master Fazang said: "Among these five, 'garlic' 大蒜 refers to domestic garlic." Someone also says that "leeks" 韮蔥 means Hu-scallions 胡蔥, and that "onions" 蘭蔥 means domestic onions. The above three are standard fare. "Wild scallions" 革蔥 are referred to in the *Er Ya*[7] as mountain scallions. They have a narrow stem and broad leaves. This should be written with the logograph for leek 茖; skin 革 is wrong. They are found in the northern regions, but not south of the river. As for asafetida, it is interpreted as the rape plant, but this cannot be found in the texts. There is an explanation that says that "The leaves south of the river look like wild rocambole, and the stem looks like the leek, which can't be seen in the north." There is also an interpretation that says "asafetida is the equivalent of the Sanskrit *hiṅgu*." Tradition agrees with this. These five pungent plants should not be eaten unless there is serious sickness or some other benefit to be gained. As the *Sutra of the Questions of Mañjuśrī* says: "You should not eat garlic, but in special cases it is okay, such as if it is included in the preparation of a medical prescription." (T 468.14.493a18) Also, the *Flower Ornament Sutra* says: "Within our bodies there are 80,000 parasites. When my body is comfortable, they are also comfortable; when I suffer from hunger, they also suffer from hunger. Therefore when bodhisattvas have something to eat, it is all for the parasites. If you want to make them happy, don't hanker after this flavor." (T 278.9.476b13–15)

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7 爾雅: *Er Ya* means something like "approaching what is correct, proper and refined." It is one of the earliest Chinese dictionaries, compiled during the former Han (2c BCE) by Confucian scholars who gathered and explained the technical terminology of the ancient classics. The character 爾 is seen as synonymous with 邇 (to draw near) and the character 雅 refers to 雅言 (the excellent words of the ancients). The *Er Ya* is one of the thirteen classics 十三經.

3. Don't Fail to Encourage Others to Repent 不舉教懺戒第五 (#5)

[經] 若佛子見一切衆生、犯八戒、五戒、十戒、毀禁、七逆、八難、一切犯戒罪、應教懺悔。而菩薩不教懺悔、共住同僧利養、而共布薩、一衆住說戒、而不舉其罪、教分悔過者、犯輕垢罪。

[Sutra] My disciples, if you see any sentient beings who are violating the eight precepts,[8] the five precepts,[9] or the ten precepts,[10] or who are defying the prohibitions by way of the seven heinous[11] acts or the eight difficult circumstances,[12] or any other kind of violation of the precepts, you should encourage them to repent. But if bodhisattvas do not encourage them to

8 八戒: *eight precepts*: The first eight of one of the interpretations of the ten precepts 十戒; not to kill; not to take things not given; no ignoble (i.e. sexual) conduct; not to speak falsely; not to drink alcohol; not to indulge in cosmetics, personal adornments, dancing, or music; not to sleep on fine beds, but on a mat on the ground; and not to eat out of regulation hours, i.e. after noon. These are the eight precepts that layman must follow six times per month: on the 8, 14, 15, 23, 29 and 30 of the lunar calendar. [Source: DDB]

9 五戒: *five precepts*: (Skt. *pañca-sīla*) The minimal set of moral restrictions to be observed by Buddhist householder-practitioners. They are: not killing, not stealing, no lustful behavior, no false speech, and no consumption of alcohol. These are binding on laity, male and female, as well as on monks and nuns. The observance of these five ensures rebirth in the human realm. [Source: DDB]

10 十戒: *ten precepts*: These are also the ten basic precepts for *bhikkhu*s and *bhikkhunī*s in Theravāda and Nikāya Buddhism. The first five of these are also observed by lay practitioners: no killing, no stealing, no improper sexual behavior (such as adultery, etc.), no false speech, no consumption of alcohol, not eating after noon, not watching dancing, singing and shows, not adorning oneself with garlands, perfumes and ointments, not using a high bed, not receiving gold and silver. (Skt. *śrāmaṇera-saṃvara*) [Source: DDB]

11 七逆: The seven heinous acts are: shedding a Buddha's blood, killing one's father, killing one's mother, killing a monk, killing a teacher, disrupting the saṃgha, and killing an arhat. [Source: DDB]

12 八難: *eight difficulties* Eight circumstances in which it is difficult to see the Buddha or hear his teaching: (1) the condition of a hell-being 地獄難; (2) hungry ghost 餓鬼難; (3) animal 畜生難; (4) in the long-life heavens (where life is long and easy) 長壽天難; (5) in *Uttarakuru* (the northern continent where all is pleasant) 邊地之鬱單越難; (6) as deaf, blind or dumb 盲聾瘖瘂; (7) as a worldly philosopher 世智辯聰難; (8) in the intermediate time between the life of a Buddha and his successor 生在佛前佛後難. [Source: DDB]

repent, yet live together in the same beneficial circumstances of the saṃgha, and participate together in the same repentance sessions, and the whole group recites the precepts together and they fail to reveal their sins, and they do not encourage them to repent their crimes in some part, it is a minor transgression of the precepts.

述曰。如瑜伽說、「菩薩憐愍淨戒有情、不如犯戒於苦因轉。若由嫌恨、方便棄捨、不作饒益、是染違犯。」維摩經云、「衆生煩惱病、卽爲菩薩病。」是卽菩薩、不救苦因、違利樂深、故今制也。

[Commentary] As the *Yogâcārabhūmi-śāstra* says, "Bodhisattvas show sympathy to sentient beings who are upholding the pure precepts [...] but if they are not doing this and violate the precepts, stirring into action the causes of suffering, [and if] the bodhisattvas, based on anger over this, readily abandon them and not help them, it is a violation of the precepts." (T 1579.30.516c25–28) The *Vimalakīrti-sūtra* says: "The afflictions of sentient beings are the afflictions of the bodhisattvas." (T 475.14.544b26–27) Thus if bodhisattvas do not save them from the causes of suffering, they are profoundly departing from [the principle of] bringing joy [to sentient beings]. Therefore this regulation is established.

此八戒等、皆通聲聞菩薩戒也。瑜伽論云、「攝律儀戒、七衆戒故。」涅槃經云、「爲無上道、受八戒故。」言毀禁者、比丘大戒、及以菩薩攝律儀戒。七逆如下。八難者、有說八無暇也。謂三悪趣、北洲長壽天、生盲、生聾、世智辨聰、佛前、佛後。彼無修道、故名無暇、亦名爲難。彼是報障、雖非擧懺、然彼因中、說果名也。

The "eight precepts" are practiced in common by the śrāvakas and bodhisattvas. The *Yogâcārabhūmi-śāstra* says: "The full set of precepts are the precepts practiced by the seven groups of practitioners." (T 1579.30.402a29) The *Nirvana Sutra* says: "In this unsurpassed Way, one upholds the eight precepts." (T 374.12.491a28–29) "Defying the prohibitions" refers to the full set of precepts of the bhikṣus, as well as the full set of precepts observed by

the bodhisattvas. The seven heinous acts are as explained below. As for "eight difficult circumstances," one explanation suggests that these are the eight kinds of birth wherein there is no opportunity to hear the a buddha's sermon. This means the three evil destinies, long life as a celestial in Uttarākuru, being born blind, being born deaf, being a worldly philosopher, being born before a buddha's lifetime, being born after a buddha's lifetime. In all of these situations one cannot cultivate the Way, hence it is called "no opportunity," which is also called "difficult circumstances." In these kinds of situations of retributive obstruction, even though one does not repent, within their causes, the effect is invoked.

此中十惡、招惡趣難。世善生北洲、邪定感長壽、謗法生盲聾。邪智得聰辨、不敬三寶、佛前後生。有說、十三難中、除五逆罪。以彼五入七逆中故。雖舉大數取汙尼等、傳說如此。言犯輕垢罪者、除無五德、或反生過、彼雖不舉、無違犯故。瑜伽論云、「無違犯者、若了知彼不可療治、不可與語、若觀待時、若觀因此、鬪頌[13]亂衆、知彼猛利、慚愧還淨、而不呵責、治罰、驅擯、皆無違犯。」

These ten unwholesome acts invite rebirth into the difficult situations of the evil destinies. Worldly goodness brings about rebirth in Uttarākuru; deviant meditation results in longevity; denigrating the Dharma brings rebirth with blindness and deafness; deviant cognition brings philosophical cleverness; not venerating the three treasures results in being born before or after a buddha. Another explanation is that the eight difficult circumstances are those contained within the thirteen difficult circumstances for obtaining ordination, minus the five heinous acts, since the five heinous acts are already contained within the seven heinous acts (which have been mentioned here). Even though the number is greater, it includes such acts as defiling a nun and so forth. The traditional explanation is like this.

As for "It is a minor transgression of the precepts" except for the lack of the five virtues, there are some who say on the other hand that when

13 According to the YBh, 頌 should be 訟.

someone commits a violation, even if you don't point it out, it is not a violation. The *Yogâcārabhūmi-śāstra* says:

> Regarding the case where it is not a violation: if it is fully clear that the person's situation is untreatable, that it can't be addressed in dialog; or if you are waiting for the proper time; or if you see that due to this, there will be a big argument within the saṃgha; or if you know that he is seriously reflecting on himself, and will repent and become pure, and thus you do not upbraid him, or punish him, or rebuke him—none of these constitute a violation of the precepts. (T 1579.30.520c26–521a2)

iii. Revering and Cultivating the Buddhadharma 仰修佛法門

1. Don't Fail to Request Instruction in the Dharma from Visiting Teachers 住不請法戒第六 (#6)

> [經] 若佛子見大乘法師、大乘同學同見同行、來入僧坊舍宅城邑、若百里千里來者、卽起迎來送去、禮拜供養。日日三時供養、日食三兩金、百味飲食、牀座醫藥。供事法師、一切所須、盡給與之。常請法師、三時說法、日日三時禮拜、不生瞋心患惱之心、爲法滅身、請法不懈。若不爾者、犯輕垢罪。

[Sutra] If, my disciples, you see a Dharma teacher of the Great Vehicle, or a fellow student, having the same views, doing the same Great Vehicle practices, and he enters into the monastery, a house, or the city; whether he has come 100 *li* or 1,000 *li*, you should rise up to meet him and to send him off, bowing deeply and making offerings. You should make offerings three times a day, every day, providing daily food equal to three *liang* of gold. You should offer tasty food and drink, bedding and medicine. You should serve this Dharma teacher with whatever he needs, offering anything that he requires. You should request that he lecture on the Dharma three times a day, and you should pay obeisance to him three times every day, without any anger or anxiety. You should offer yourself fully for the Dharma, seeking

it without laziness. If you do not do this, you have committed a minor transgression of the precepts.

述曰。諸佛所師、所謂法也。以能生智、證涅槃故。遺教云、「智慧者、度生死海牢船、無明闇夜明燈、一切病者良藥、伐煩惱樹利斧。是故汝等、以聞思修慧、而自增益。」菩薩理、應滅身上求。而反輕慢、違犯乃深。故今制也。言僧坊者、制出家也、舍宅在家也、城邑國王等也。日日三時者、晨旦齋時、非時藥等。日食三兩金者、所重之寶、亦勿惜之。何者。施非聖財、得聖財故、二財差別、廣如瑜伽。常請法師、三時說法者、若彼法師、慧行勝己、日初中後、應請說法。以請說故語業善、三時禮故身業善、不生瞋等意業善。言爲法滅身請法者、如求半偈、魂沈雪山、其事非一。有病等難、彼劣我勝、不請無違。

[Commentary] That which the buddhas teach is called the Dharma. Since it is able to produce wisdom one realizes nirvāṇa. The *Sutra of the Deathbed Injunction* says: "Wisdom is the firm boat that ferries one across the sea of birth and death, the lamp that illuminates the long night of nescience, the good medicine that cures all sickness, the sharp axe that cuts down the trees of affliction. Therefore you should all improve yourselves by the wisdom of hearing, thinking, and cultivation." (T 389.12.1112a4–7) In principle bodhisattvas should sacrifice themselves completely in seeking higher [wisdom]. But if instead they despise others their breach of morality is extremely deep; hence this regulation. "Monastery" is the home of world-renunciants. "House" is the home of lay practitioners. The cities are the home of the king. "Every day, three times a day" refers to morning, midday, and mealtimes outside of the regulated times. As for "Daily food in the value of three *liang* of gold": one should not be miserly about such valuables. Why? When one offers nonsacred valuables, one gains sacred valuables. The distinction between the two kinds of valuables is explained in detail in the *Yogâcārabhūmi-śāstra*.

As for requesting the Dharma teacher to lecture three times a day: if the wisdom and practices of this Dharma teacher are superior to one's own, one should request lectures in the beginning, middle, and latter part of every day. By requesting the lecture, one's verbal karma is improved; by bowing three

times a day, one's bodily karma is improved; by not getting angry and so forth one's mental karma is improved. As for "Offering yourself fully to the Dharma, seeking the Dharma": if you request a half a verse, your soul will settle in the snowy mountains, and not only this. If you are sick and so forth, or if he is inferior and you are superior, there is no fault in not making this request.

2. Don't Miss the Chance to Attend Dharma Lectures
不能遊學戒第七 (#7)

［經］若佛子一切處有講毘尼經律。大宅舍中、有講法處、是新學菩薩、應持經律卷、至法師所、聽受諮問。若山林樹下、僧地房中、一切說法處、悉至聽受、若不至彼聽受者、犯輕垢罪。

My disciples, the Vinaya scripture is lectured on everywhere. When a large house is the venue for a Dharma lecture, newly awakened bodhisattvas should bring their scrolls of the sutra and vinaya, and go to the place of that Dharma teacher, and listen and ask questions. Whether the venue is under the trees of the forest, or in a room owned by the saṃgha, or any other place, you should listen to the best of your ability. If you fail to attend such a lecture, it constitutes a minor transgression of the precepts.

述曰。萬行一門、所謂得意。得意而行、無非是故。新學菩薩、觸事無知理、應遊學以成聖行。如契經言、「設滿世界火、必過要聞法、念當成佛道、廣濟生死流。」所以然者 如七十九云、「無上菩提、以慧爲體。慧能引發、所餘一切波羅蜜多。是以於慧、起邪行時。當知菩薩、於彼菩提、及能引法、皆起邪行。」

[Commentary] The gate to myriad practices lies in catching the gist, catching the gist and practicing—it can't be done otherwise. Newly awakened bodhisattvas who are acquainted with phenomena but do not know the principle should study abroad in order to develop their holy practices. As the *Sutra* [*of Immeasurable Life*] says:

Even if all worlds were on fire,
You must pass over them to seek a hearing of the Dharma.
Aware that you will attain enlightenment,
You extensively save [sentient beings] from the flow of saṃsāra.
(T 360.12.273b17–18)

Why is this so? As it says in roll 79 [of the *Yogâcārabhūmi*]: "Peerless bodhi has sapience as its essence. Sapience is able to stimulate the arousal of the rest of the perfections. Thus, using this sapience, when bodhisattvas engage in wrong practices, they should know by means of this sapience and their access to the Dharma that they have engaged in wrong practices."

是故菩薩、輕身重法。何者。頌曰、慧於諸善行、如船楫所持。百千盲失路、由一眼得存。問。若爾何故、華嚴頌曰、譬如貧窮人、日夜數他寶、自無半錢分、多聞亦如是。答。彼但爲遮聞爲究竟、不遮多聞聖慧本故。如瑜伽頌曰、多聞能知法、多聞能遠惡、多聞捨無義、多聞得涅槃。

Therefore bodhisattvas take the body lightly and place value on the Dharma. Why? A verse says:

Wisdom is to all practices,
Like the rudder of a boat.
When a hundred thousand blind people lose the way,
It only takes one eye to get it back.

Question: If this is the case, then why is it that the verse in the *Flower Ornament Sutra* says:

It is like a poor man,
Who day and night counts another's money,
And who himself hasn't even half a penny.
Extensive listening (learning) is like this. (T 278.9.429a3–4)

Answer: This is only said to put a restraint on overvaluing the benefits of listening. It is not meant to reject listening as a basis for holy wisdom. As a verse in the *Yogâcārabhūmi-śāstra* says:

Extensively listening, one is able to know the Dharma;
Extensively listening, one is able to distance oneself from evil;
Extensively listening, one abandons what is meaningless;
Extensively listening, one attains nirvāṇa. (T 1579.30.382a9–10)

言毘尼者、此云調伏、能止三業惡熾然故。聽受諮問者、瑜伽三十云、「始修業者、爲證義利、先應四處、安住正念。然後請問。」何等四處。略攝頌曰、不嫉無憍慢、非爲顯自能、安立自他善、爾乃請法師。菩薩地云、「慢心嫌心恚心、不往聽受、是染違犯、嬾惰不染。」無違犯者、有病無力、若知倒說、及彼所說、數已所聞、若護說者心、若勤修餘善。

"Vinaya" means "discipline," because it is able to stop the feverish torment of the three unwholesome kinds of activity. "Listen and question" is like what is explained in roll 30 of the *Yogâcārabhūmi*: "At the initiation of religious cultivation, in order to ascertain one's purpose, one should first abide stably in the correct mindfulness of four bases; after this, one should inquire." (T 1579.30.448c1–3) What are the four bases? I will summarize them in a verse:

Neither jealousy nor pride,
Not showing off one's own abilities
Stably establishing one's own good roots and those of others,
Now you inquire to the Dharma teacher. (T 1579.30.448c4–8)

The *Bodhisattvabhūmi-śāstra* says: "Those with pride, dissatisfaction, and anger do not go to listen. This is a defiled violation of the precepts. If it is due to laziness, it is not defiled." (Source not found) The cases where there is no violation are those where one is disabled by sickness; or if one knows that it is a faulty teaching; or if one has already heard this teaching several

times before; or if one wants to protect the mind of the speaker; or if one is involved in applying himself to the cultivation of other wholesome practices.

3. Don't Turn Your Back on the Great Vehicle and Regress to the Lesser Vehicle 背正向邪戒第八 (#8)

［經］若佛子心背大乘常住經律、言非佛說、而受持二乘外道惡見、一切禁戒邪見經律者、犯輕垢罪。

[Sutra] My disciples, if you turn away from the eternally abiding scriptures and the code of morality of the Great Vehicle, declaring that these are not the Buddhist teachings; and instead you accept and maintain the wrong views of adherents of the two vehicles or non-Buddhists, along with all of their prohibitions and scriptures and moral discipline based on mistaken views, then you have committed a minor transgression of the precepts.

述曰。涅槃經云、「菩薩怖二乘道、如惜命者、怖畏捨身。」棄大向小、逆菩薩道、故須制也。問。心背大乘失戒何輕。答。此謗別教、非總背故。卽菩薩地、若不誹謗、仰推如來、雖無信解、而無違犯也。言常住經律者、常住所詮、經律能詮。又、三世佛、同說同行、無改易故。若其二乘、謗法空等、名爲邪見。

[Commentary] The *Nirvana Sutra* says: "Bodhisattvas fear the path of the two vehicles in the way that one who clings to life fears the loss of his own body." (T 374.12.534a25–26) Discarding the Great and turning to the Small is contrary to the bodhisattva path, hence a regulation must be established.

Question: How can turning one's back on the Great Vehicle and ignoring its precepts be considered a light violation?

Answer: Because this is the rejection of a specific teaching, and not a total abandonment [of the Buddhist path]. Thus in the bodhisattva grounds, if one does not repudiate [the Great Vehicle] and looks with reverence on the Tathāgata, even if one lacks belief, one does not violate the precepts. As for "Eternally abiding scriptures and code of morality": "Eternally abiding" is the

principle that is elucidated. "Scriptures and code of morality" are the words that elucidate. Furthermore, the buddhas of the three divisions of time offer the same teaching and the same practices without revision. If practitioners of the two vehicles repudiate the teaching of the emptiness of dharmas and so forth, it is called "mistaken view."

iv. Saving and protecting sentient beings 救護衆生門

1. Don't Fail to Care for The Sick 不瞻病苦戒第九 (#9)

[經] 若佛子見一切疾病人、常應供養、如佛無異。八福田中、看病福田、第一福田。若父母師僧弟子病、諸根不具、百種病苦惱、皆養令差。而菩薩以瞋恨心、乃至僧坊中、城邑、曠野、山林道路中、見病不救者、犯輕垢罪。

[Sutra] My disciples, if you see someone who is sick, you should always make offerings to them, no differently than you would to the Buddha. Among the eight fields of merit, the field of merit of caring for the sick is the first. If your father, mother, teacher, fellow monk, or disciple is sick, or handicapped, or suffering from any kind of ailment, all should be cared for till the sickness is removed. If, however, with sense of malice bodhisattvas see a sick person in the confines of the monastery, or in the city, or in the open fields, or on forest pathways, and they do not help them, then this is a minor transgression of the precepts.

述曰。菩薩大悲拔苦爲義。病而無救、難莫過斯焉。是以不救、制之爲罪。以其看病、卽施命故。言供養如佛無異者、佛爲可敬之極、病是可愍之至。敬悲雖異、邊際義同。故無異也。

[Commentary] The purpose of the bodhisattvas' great compassion is to remove suffering. What greater trouble could you have than being sick with no one to help you? Therefore, not helping [the sick] is regulated as a violation of the precepts. After all, looking after the sick is none other than

"offering up one's life." As for "making offerings, no differently than you would to a buddha": the buddhas represent the extreme limit of those who are to be venerated; the sick represent the extreme limit of those who are to be pitied. Although veneration and pity are two different things, their meanings ultimately converge. Hence the text says: "no difference."

八福田者、有人言、一造曠野美井、二水路橋梁、三平治嶮路、四孝事父母、五供養沙門、六供養病人、七救濟死難、八設無遮會。[法藏師云 未見聖教] 今解、一佛、二聖人、三和上、四闍梨、五衆僧、六父、七母、八病人。以何知然。卽下文云 八福田、諸佛聖人、一一師僧、父母病人故。

As for the eight fields of merit, some say that they are: (1) cultivating wild fields; (2) building bridges over waterways; (3) leveling off rough mountain paths; (4) reverently serving one's father and mother; (5) making offerings to monks; (6) taking care of the sick; (7) rescuing those in danger of dying; (8) setting up open Dharma-lectures. [Master Fazang says: They have not yet seen the holy teaching.][14] The understanding of the list of eight fields of merit for this sutra is (1) buddhas, (2) sages, (3) one's teacher, (4) one's preceptor, (5) the monks in general, (6) one's father, (7) one's mother, and (8) the sick. How do we know this? Because a sentence below says "the eight fields of merit include the buddhas, sages, all the different teachers and monks, and one's father, mother, and the sick." (HBJ 3.467c6)

言犯輕垢罪者、瑜伽論云、「若嫌恚心、是染違犯。若由懈怠、非染違犯。」無違犯者、若自有病、若無氣力、若傳請他、若知病者有依有怙、若知病者自能供事、若了知彼長病所觸、堪自支持、若修勝善、令無間缺、若自知鈍難修定慧、若先許餘、爲作供事。如於病者、於有苦等、爲作助伴、欲除其苦、當知亦爾。

As for "this constitutes a minor transgression of the precepts," the

14 T 1813.40.639a8. The phrase in Fazang's commentary is actually 未見出何聖教. It would appear that Daehyeon has copied the above list from Fazang.

Yogâcārabhūmi-śāstra says: "If it is done out of malice, it is a defiled violation; if it is done out of laziness, it is not a defiled violation."[15] As for cases where it does not constitute a violation, these are: when one is sick oneself; when one lacks energy; when someone else has been requested to handle the task; when one knows that the patient has other means of support; when one knows that the patient is capable of taking care of himself; when one knows that it is a chronic illness that the patient will eventually be able to handle; when one is engaged in a superior form of religious practice that can't be interrupted; when the patient knows himself that his faculties are dull and it will be difficult to cultivate meditation and wisdom; when one has already accepted a request from others that take care of them. The case in which, one serves as an assistant in order to relieve the suffering of the patient, can be understood in the same way.

2. Don't Amass Weapons 畜殺生具戒第十 (#10)

［經］若佛子不得畜一切刀杖、弓箭鉾斧鬬戰之具、及惡網羅殺生之器、一切不得畜。而菩薩乃至殺父母、尚不加報、況殺一切衆生。若故畜刀杖者、犯輕垢罪。

[Sutra] My disciples, you should not amass weapons such as knifes or clubs, bows and arrows, halberds and axes; all evil instruments that are used to ensnare and kill the living should not be collected. If bodhisattvas cannot even take revenge for the killing their father and mother, how can they possibly kill any sentient being? If one intentionally stores knives and clubs, it constitutes a minor transgression of the precepts.

述曰。菩薩應聚利有情物。而畜殺具、深違慜濟、故須制也。乃至殺父母、尚不加報者、以彼還受自宿業果、因果法爾、不應瞋故。若瞋自害、無所益故。言犯輕垢罪者、若護正法、卽無違犯。涅槃經中、在家護法、聽持仗故。

15 This distinction in violations of the precepts along the lines defiled and undefiled according to malice and laziness is repeated many times in the YBh.

[Commentary] Bodhisattvas should be gathering things that are beneficial to sentient beings. So if they store up weapons, it is profoundly at odds with the principle of giving succor and aid—thus the regulation. "Cannot even take revenge for the killing their father and mother" means that since the law of cause and effect in terms of the return of the effects of one's own actions in previous lives is infallible, one should not get angry. If you get angry, you just hurt yourself, and no benefit will come of it. As for the naming of this as a minor violation: If one is [gathering weapons] to protect the true Dharma, then it is not a violation. In the *Nirvana Sutra* the lay practitioners are allowed to possess weapons because they are protecting the Dharma.[16]

v. Conclusion of the First Set of Ten Precepts 總結

如是十戒、應當學敬心奉持、下六品中當廣明。

These ten precepts should be studied with reverence and upheld. They are explained in detail in the following six chapters.

B. Division of Ten Precepts 判十戒

自下十戒、分爲二門。初四護自善門、後六護攝他門、如文可解。

The following ten precepts are divided into two groups. The first four deal with protecting one's own virtue. The latter six deal with protecting and gathering in others. They can be understood according to the text.

i. Guarding One's Own Virtue 護自善門

1. Don't Serve as a Negotiator for the Military 通國使命戒第一 (#11)

16 See T 374.12.384a25–26.

［經］佛言。佛子、不得爲利養惡心故、通國使命。軍陣合會、興師相伐、殺無量衆生。而菩薩不得入軍中往來、況故作國賊。若故作者、犯輕垢罪。

The Buddha said, "My disciples, you should not serve as an emissary to a foreign state for self-gain or with evil intentions when it involves the raising of armies who face each other in battle and kill countless sentient beings. Bodhisattvas shouldn't even be involved in military matters—how much worse it would be to turn traitor to one's own country! If you intentionally do such a thing, it constitutes a minor transgression of the precepts."

述曰。菩薩理應和諸違諍、而通國使命相殺害、違菩薩道、故今制也。若爲調伏、止長相殺入國、理應無犯。興者起也、師者衆也。

[Commentary] In principle, bodhisattvas are supposed to work to reconcile disputes. So if you go to a country carrying orders that result in mutual harm, you are acting contrary to the bodhisattva path, and thus the need for this regulation. If, for the purposes of calming things down and bringing an end to long hostilities you enter another country, it should in principle not be a violation. The logograph *heung* 興 means "to raise" 起. The logograph *sa* 師 means "a host" 衆 [of soldiers].

2. Don't Get Involved in Trading that Causes Trouble for Others
惱他販賣戒第二 (#12)

［經］若佛子故販賣良人奴婢六畜、市易棺材版木盛死之具。尚不應自作、況教人作。若故自作教人作者、犯輕垢罪。

My disciples, you should not intentionally engage in the buying and selling of people, slaves, or the six kinds of animals. Nor should you engage in the trade of plywood for the making of coffins as containers for the dead. Being that you should not engage in such activities yourself, how much more so should you not encourage others to engage in these activities? If you intentionally engage in these activities or encourage others to do so, it

constitutes a minor transgression of the precepts.

述曰。販賣有情、他別爲樂。市易棺材、必求人死。下賤活命、無過此焉。無罪命緣、世間多有。故制菩薩、犯卽爲罪。言六畜者、周禮云、「牛馬犬羊豕雞爲六。」理實通於一切畜生。況教人作者、以利他爲最、故擧自況他。除下賤業、餘正販賣、制道開俗。如優婆塞戒經云、「在家人得財、應作四分。一分供養父母妻子、二分如法販賣、餘一分藏積。」

[Commentary] In the trade of sentient beings, it is only the buyer and seller who can take relish. When you trade in the materials related to burial, you cannot but look forward to people dying. In terms of debased ways of making a living, there is nothing that goes beyond this. In the world there are many ways of making a living without violating the precepts, and thus for bodhisattvas these kinds of activities are proscribed as violations. As for the "six kinds of animals", the *Zhou Protocols* says: "cattle, horses, dogs, sheep, swine, and fowl make six," but in principle actually this includes all animals. As for "how much more so should you not encourage others;" since benefiting others is the most important thing for a bodhisattva to do, here the admonishment starts with emphasizing how much more wrong it is to encourage others to engage in this kind of activity. Aside from these debased occupations, the other proper forms of trading are regulated in specified ways, opening up the way for secular activities. As the *Sutra on Upāsaka Precepts* says: "When householders obtain wealth, it should be divided into four parts. The first part should go to the support of one's parents and family; the next two parts should be used for legal commerce; the remaining part should be put into savings." (T 1488.24.1048c22–24)

3. Don't Make Groundless Accusations 無根謗毀戒第三 (#13)

[經] 若佛子以惡心故、無事謗他良人、善人、法師、師僧、國王、貴人、言犯七逆十重。於父母兄弟六親中、應生孝順心、慈悲心。而反更加於逆害、墮不如意處者、犯輕垢罪。

My disciples, you should not maliciously and groundlessly accuse solid people, wholesome people, Dharma teachers, reverend monks, kings, or nobles, saying that they have committed one of the seven heinous acts or one of the ten grave transgressions. Toward your parents, siblings, and the rest of your six kinds of relatives you should be pious and compassionate. But if instead you bring them extreme harm, accusing them of having committed a *pārājika*, it constitutes a minor violation of the precepts.

述曰。輕拒賢善、卽是無愧、一切惡法、從此而生、紹隆佛種之所不宜。故須制也。無利益心、故言惡心。離三根故、亦言無事。此無根謗、不能陷沒、故於利他、制爲輕罪。其聲聞戒、無根謗重、謗實爲輕。於彼自行、通輕重故。俗云、「士爲知己者用。」其知己者良人也。施我之善其師也。護身財者王之教也。蒙覆養者、親之恩也。言六親者、父母伯叔兄弟爲六。知恩報恩、菩薩本行。死尚不辭、而生反害。

[Commentary] Shamelessly distancing oneself from the worthies is the source of all kinds of evil, and is unsuitable behavior for inheritors of the Buddha seed. Hence the necessity of this regulation. Being a non-beneficent attitude, it is called "malicious." Removed from the three kinds of bases, it is called "groundless." Such groundless accusations are not able to totally ruin one, and so therefore, in the context of their effect on the practices of bringing benefit to others, they are proscribed as a light transgression. In the śrāvaka Vinaya, groundless accusations are treated as grave offenses, and verifiable accusations are considered to be minor transgressions. In terms of whether they are carried out by others or oneself, they can be either minor or grave. There is a secular saying, "the scholar who knows himself can be employed." Such a one who "knows himself" is a "solid person." The one who offers his own goodness is the master. Protection of person and wealth is the teaching of kings. Shielding and nurturing is the kindness one receives from one's parents. The "six kinds of relatives" are one's father, mother, one's parents' elder and younger siblings, and one's own elder and younger siblings. Awareness of the kindness one has received from others and the repayment of that kindness is the primary activity of the bodhisattvas. If even death

cannot be avoided, how can one harm others?

如說世尊、爲雁王時、將五百雁、向南飛之。爾時、雁王、墮獵師網。時有一雁、悲鳴吐血、徘徊不去。爾時、獵師彎弓欲射、不避弓矢、目不暫捨、卽鼓兩翅、來投雁王。五百羣雁、徘徊虛空、亦復不去。爾時、獵師、見此一雁、卽生慚愧、尋時放捨。其一雁者、卽阿難是。阿闍世王、雖放醉象、心生顧戀、不離世尊。五百羅漢、登空如本。旣重其恩、至人所讚、菩薩若背、制之爲罪。

It is like the story of the World-honored One when he was born as a goose-king, and he was leading a flock of five hundred geese that was about to fly south. At that time the goose king fell into the trap of hunter. There was one goose that squawked and screamed until he spat blood, flying around in circles without leaving. The hunter readied his bow and arrow intent on shooting him, but without trying to avoid the bow and arrow he stared down at the hunter without blinking, beating both wings to try to save the goose king. The flock of five hundred geese circled around in the sky, also turning back and not leaving. Then the hunter, observing this one goose, felt ashamed, and thereupon set the goose king loose. This lone goose was Ānanda. Although King Ajātaśatru released crazed elephants, he was concerned, and did not leave the World-honored One. The five hundred arhats flew up on the sky and returned to their original course. (T 156.3.147c11–20) Already the gravity of the kindness one has received is prized by excellent people. If bodhisattvas turn their backs, then it is cited as a violation.

4. Don't Harm the Living by Setting Fires **放火損生戒第四** (#14)

[經] 若佛子以惡心故、放大火燒山林曠野、四月乃至九月放火、若燒他人家屋、城邑、僧坊、田木、及鬼神官物。一切有主物、不得故燒。若故燒者、犯輕垢罪。

If, my disciples, you should not, with evil intentions, set large fires in the forests and fields, or set fires from the fourth through the ninth months; nor should you set fire to others homes, towns, monastic quarters, gardens and

groves, nor spiritual implements or public property. No one's property should be set afire. If you intentionally set fires in this way, it constitutes a minor transgression of the precepts.

述曰。無擇殺生、無過放火。雉尚潤翅、救燒之難。菩薩放火、逆道之甚。所以制之。若欲放火、害命損物、別得殺盜。瑜伽說、「燒是盜之重。」此中山等、多分無主、但無慈悲、言以惡心。定有主物、略標有六、一他室宅、二城邑、三僧坊、四田木、五鬼神物、六官物。

[Commentary] For indiscriminately taking life, there is nothing worse than starting fires. Even pheasants wet their wings to survive forest fires. The setting of fires by a bodhisattva is extremely wicked, and thus it is proscribed. If you want to set fires, in terms of harming life and damaging property it can be considered the same as killing and stealing. The *Yogâcārabhūmi-śāstra* says: "[The setting of] fires is more grave than stealing." (Source not found) As for the mountains and so forth that are mentioned here, they are mostly ownerless, and therefore setting them afire simply shows a lack of compassion. Therefore the word "malicious." Those things that are definitely someone's property are listed in six categories: (1) homes, (2) towns, (3) monastic quarters, (4) gardens and groves, (5) spiritual implements, and (6) public property.

ii. Bringing Others into the Fold and Protecting Them 護攝他門

1. Don't Teach Non-Buddhist Doctrines 法化違宗戒第五 (#15)

[經] 若佛子自佛弟子、及外道惡人六親、一切善知識、應一一教受持大乘經律。應教解義理、使發菩提心。十發趣心、十長養心、十金剛心、於三十心中、一一解其次第法用、而菩薩以惡心瞋心、橫教二乘聲聞經律、外道邪見論等、犯輕垢罪。

My disciples, you should, toward other disciples, evil non-Buddhists, all of your relatives, to all of your good comrades, in each case always teach them to

follow and uphold the scriptures and rules of discipline of the Great Vehicle. You should teach them so that they understand the meaning, and make them give rise to the aspiration for enlightenment, to the ten departures for the destination, to the ten kinds of nurturing mental states, to the ten adamantine mental states, and within each one of these thirty mental states, understand the order and application of the teachings. But if bodhisattvas instead, out of wickedness or ill-will, wrongly teach the sutras and vinaya of the two vehicles or śrāvakas, or the mistaken theories of the non-Buddhists, then it constitutes a minor transgression of the precepts.

述曰。菩薩應以大法化生、如維摩經、「入講論處、導以大乘。」以小障大、逆菩薩道。所以制之。問。若爾何故、瑜伽論云、「若有求法、先問種姓。若彼黠慧、說其根性、卽隨所應、授彼乘法。若彼不知自種姓者、應爲歷說三乘之法、隨其種姓聞之、發心然後、如應說其乘法。」

[Commentary] Bodhisattvas should teach sentient beings using the Dharma of the Great Vehicle. As the *Vimalakīrti-sūtra* says: "When they enter the venue of the discussion, guide them with the Great Vehicle" (T 475.14.539a27–28) Since the teaching of the lesser vehicle obstructs the teaching of the Great Vehicle, it is contrary to the course of the bodhisattva and thus is here proscribed.

Question: If this is the case, why is it that the *Yogâcārabhūmi-śāstra* says:

If there is someone who comes seeking the Dharma, you should first ascertain their proclivities. If they are of sharp intelligence, teach them according to their faculties, and instruct them with the appropriate class of teachings. If they are unaware of their own proclivities, you should teach them according to the dharma of each of the three vehicles in succession, hearing these according to their particular abilities. After they give rise to the aspiration for enlightenment, apply the set of teachings that is appropriate. (T 1579.30.449a23–b11)

答。今制悪心、不違彼論。準[17]妄語業、雖不信犯。今此文中、衆略有四、一入正法、二未入正法、三同氣連枝、四同乘親厚。所授有三、一者教法、卽教大乘經律也、二者理法、謂教義理也。三者行法、謂發心等。依教生解、依解發行、其次第也。此中發菩提心、十信也、十發心者、十住也、長養心者、十行也、金剛心者、十廻向也。不説十地、自證解故。或有經、「本無長養心、應知少也。」言橫教者、如大集云、「勸學小乘、是魔業也。」況乎外道邪論。犯罪應知。

Answer: The malice that is proscribed here is not in contradiction with that treatise—even though the activity of false speech is a crime of dishonesty. Now, in the present text, there are general four kinds [of practitioners]: (1) those who have already entered the correct Dharma; (2) those who have not yet entered the correct Dharma; (3) those with the same affinities; (4) those who are deeply intimate in the same vehicle. There are three things that are taught: (1) the doctrine—that is, the teaching of the Great Vehicle scriptures and code of morality. (2) The principle of the Dharma, which means the inner contents of the teaching. (3) The practice of the Dharma, which means arousing the aspiration for enlightenment and so forth. Depending on the teaching, one produces understanding; depending on understanding, one is stimulated to practice. This is the order. Within this discussion, "giving rise to the aspiration" refers to the ten stages of faith. The "ten departures for the destination," refer to the ten abodes. The "ten nurturing states of mind" are the ten practices. The "ten adamantine mental states" are the ten dedications of merit. The ten *bhūmis* are not mentioned, but one should understand this on one's own. There is a sutra that says: "Originally there were no nurturing states of mind; it should be known that it is less." (Source not found) "Mistaken teachings" are like those referred to in the *Mahāsaṃnipata-sūtra*: "Exerting oneself in the discipline of the lesser vehicle is wrong activity." (Source not found) How much more so if one applies oneself to the mistaken theories of the non-Buddhists! The explanation of "violation of the precepts" is self-evident.

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17 Taishō has 准 here.

2. Don't be Stingy with Material Wealth or the Dharma
貪財惜法戒第六 (#16)

[經] 若佛子應好心先學大乘威儀經律、廣開解義味。見後新學菩薩、有從百里千里來、求大乘經律、應如法爲說一切苦行、若燒身燒臂燒指。若不燒身臂指、供養諸佛、非出家菩薩。乃至餓虎狼師獅子、一切餓鬼、悉應捨身、肉手足而供養之。然後一一次第、爲說正法、使心開意解。而菩薩爲利養故、應答不答、倒說經律、文字無前無後、謗三寶說者、犯輕垢罪。

[Sutra] My disciples, you should, with a proper attitude, first study the Great Vehicle protocols of behavior, its scriptures, and moral code, and broadly clarify their meanings. Later, when you see a newly initiated bodhisattva who has come from as far away as a hundred or a thousand li for the Great Vehicle scriptures or Vinaya, you should, according to Buddhist doctrine, explain all of the arduous practices, such as the burning of the body, burning of the arm, and burning of the fingers. If he will not burn his body, arms, or fingers, as offerings to the buddhas he is not a renunciant bodhisattva. And you should fully offer your body for hungry tigers, wolves, and lions, as well as for all hungry ghosts, including the meat from your arms and legs. After this, you should expound the correct Dharma for them in an orderly way, allowing their minds to open and for them to understand the meaning. But if bodhisattvas, focused on their own gain, do not answer what should be answered, or elucidate the sutras and vinaya in a confused way, citing passages in no particular order, or offer a teaching that denigrates the three treasures, this constitutes a minor transgression of the precepts.

述曰。先應自學、後必教他。貪財惜法、卽斷佛種、違菩薩道。故今制也。此中意言先說苦行、誡心令固、然後爲說眞實正法。應答不答者、謂不說也。然但爲利、不由慳法、所以輕攝。如瑜伽說、「現有財法、慳財法而不施、他勝處故。」謗三寶說者、如文取義。如涅槃經、「若說衆生、定有佛性、定無佛性、皆爲謗佛法僧寶也。」

[Commentary] First one must study oneself, and should then teach others.

Craving opulence and being stingy with the Dharma will directly sever you from the Buddha-seed, and set you at odds with the path of the bodhisattvas. Hence this is proscribed. When the sutra says that one should first teach about arduous practice, this is done in order to warn the practitioner to brace himself; after this one can teach the true Dharma as it really is. "Not answering what should be answered" means that one doesn't teach. Yet this is only out of concern for one's own benefit—it is not necessarily because one is being stingy with the Dharma; thus it is categorized as a light transgression. As the *Yogâcārabhūmi-śāstra* says: "If you have wealth or the Dharma, but are stingy with your wealth and Dharma and do not offer it, this is a *pārājika* offense." (T 1579.30.515b24–27) "Denigrating the three treasures," can be understood as it stands in the text. As the *Nirvana Sutra* says: "Whether you say that sentient beings definitely have the Buddha-nature or that they definitely do not have it, both constitute the denigration of the treasures of the Buddha, Dharma, and Saṃgha." (T 374.12.580b15–16)

> 犯輕垢罪者、瑜伽云、「他來求法、嫌心恚心、嫉妒不施、是染違犯。懈怠忘念、無記之心、非染違犯。無違犯者、外道伺過、或病或狂、或欲調伏、或於此法、未善通利、或復見彼不敬不愧、惡威儀來、或知彼鈍反生邪見、或復知彼轉布非人、而不施與、皆無違犯。」

As for this violation being categorized as a minor one, the *Yogâcārabhūmi-śāstra* says:

> If others come to seek the Dharma and due to resentment, ill will, or jealousy you do not offer it, it is a defiled transgression. If your non-offering is due to laziness, forgetfulness, or some other morally neutral state of mind, then it is an undefiled transgression. The cases where it is not a transgression at all include those where a non-Buddhist has come looking for faults; when the person is sick or mad; when he seeks to control others with it; or when he has not adequately understood the teaching; or if you see that he is disrespectful and lacking shame; or if he approaches with the improper protocol; or if you know that due to his dullness he will

end up creating mistaken views; or if you know that he will pass it on to nonhumans. In all these cases, if you do not offer your teaching, it does not constitute a violation of the precept. (T 1579.30.516c13–25)

3. Don't Seek to Gain Political Influence 依勢惡求戒第七 (#17)

[經] 若佛子自爲飲食錢物利養名譽、故親近國王王子大臣百官。恃作形勢、乞索、打拍、牽挽、横取錢物、一切求利、名爲惡求多求、教他人求。都無慈心、無孝順心者、犯輕垢罪。

My disciples, you should not become intimate with kings, princes, high ministers and government officials in order to secure your own food and drink, money, profit, or fame. Or, expecting to gain attention, begging for alms, striking and beating, dragging matters in unfair directions, or grabbing for money and possessions. All kinds of profit-seeking are called wrong hankering, voracious hankering, and inducing others to seek personal gain. Entirely without compassion or piety, you commit a minor transgression of the precepts.

述曰。非但惱他、自亦勞倦。深障二利、所以制之。如遺教云、「多欲之人、多求利故、苦惱亦多。行少欲者、心卽坦然、無所憂畏。不知足者、雖富而貧、恆乏短故。知足之人、雖貧而富、常安樂故。」言惡求多求者、爲簡非染有義利求。如瑜伽云、「若諸菩薩、如佛戒經、爲令聲聞、少事少業、少希望住、建立遮罪、令不造作。不應等學。何以故、彼修自利。於利他中、少事爲妙、非諸菩薩利他爲勝。不顧自利、於利他中、少事少業少希望住、得名爲妙。如是菩薩、爲利他故、從非親里、長者等邊、應求百千衣鉢等物、畜種種寶。」

[Commentary] Not only do you cause trouble for others, but you also wear yourself out. You profoundly obstruct the two kinds of benefit-giving, and thus this activity is proscribed. As the *Sutra of the Deathbed Injunction* says:

Since those with many desires hanker extensively after profit, their

suffering is also extensive. Those who strive to lessen their desires are self-possessed, with no worries or fears. If you are the kind of person who is never satisfied, then even if you are rich you will be poor, as you will always be needy. If you are satisfied with what you have, then even if you are poor you are rich, as you are always content. (T 389.12.1111b28–29)

"Evil hankering" and "voracious hankering" are introduced to clarify non-defiled forms of hankering after profit. As the *Yogâcārabhūmi-śāstra* says:

Bodhisattvas [should act] in accordance with the Buddha's sutras and vinaya. It is in order to make śrāvakas lessen their involvements and activities, and lessen their lingering in hopes and dreams that I have identified the minor transgression of the precepts and disallow them from doing them. But you should not engage in the same discipline. Why? They are practicing for their own improvement. Within the efforts of helping others the lessening of involvements can be prized, but then the bodhisattvas will not take the helping of others to be paramount. If one disregards one's own improvement and in the midst of helping others, and lessens involvements, lessens activities, and lessens one's lingering in hopes and dreams, this is to be prized. Thus, since bodhisattvas are helping others, they should seek to procure a hundred thousand bowls and robes from non-kinsmen and householders equally, and amass various treasures. (T 1579.30.517a23–29)

4. Don't Pretend to be an Accomplished Teacher 虛僞作師戒第八 (#18)

［經］若佛子學誦戒者、日夜六時。持菩薩戒、解其義理佛性之性。而菩薩不解一句一偈戒律因緣、詐言能解者、卽爲自欺誑、亦欺誑他人。一一不解一切法、而爲他人、作師授戒者、犯輕垢罪。

My disciples, you should deeply study and recite the moral code, memorizing the bodhisattva precepts throughout the six divisions of the day and night,

understanding their inner principle, which is the essence of the Buddha-nature. But if a bodhisattva does not understand a the causes and conditions of a single passage or a single verse of the code of morality, and falsely claims that he does, he is deceiving himself as well as others. If you understand nothing of the Dharma, yet play the role of preceptor and impart the precepts, this amounts to a minor transgression of the precepts.

述曰。日日誦持、明解爲師。懈怠不明、此戒所制。言卽爲自欺誑、亦欺他人者、自作後法大衰損故、言自欺誑。授虛妄教、無利勤苦、言亦欺他。菩薩地云、「詐現威儀、菩薩相似功德攝故。」此雖妄語、詐作師義、犯輕垢罪。

[Commentary] Reciting and memorizing day in and day out, you illuminate your understanding as a teacher. If you are lazy, you won't understand, and such behavior is here proscribed. As for "he is deceiving himself as well as others": If you deceive yourself the subsequent Dharma will be greatly damaged; hence it is called self-deception. If you deliver false teachings, this results in pointless exertion, and this is called deceiving others. The *Bodhisattvabhūmi-śāstra* says: "If you feign proper deportment, this is a bodhisattva's pretense at virtue." (Source not found) Even though this is a lie, if you pretend to be a teacher, it is regarded as a minor transgression of the precepts.

5. Don't Get Involved in Treachery 鬪諍兩頭戒第九 (#19)

[經] 若佛子以惡心故、見持戒比丘、手捉香爐、行菩薩行、而鬬構兩頭。謗欺賢人、無惡不造者、犯輕垢罪。

My disciples, you should not with malice, when you see monks who are observing the precepts, holding censers, and engaged in the bodhisattva practices, treacherously[18] initiate a dispute between them. If you disparage

18 Given the graphic similarities and the other characteristics of this argument, including Daehyeon's usage of 離間語 in his commentary, it seems quite likely that 兩頭 (otherwise a decidedly vague

and deceive worthy men, there is no evil you will not do. This is considered a minor transgression of the precepts.

述曰。理應讚美菩薩行人、能令此彼和合生善。而反鬪遘兩頭逆道。故制斯戒。見持戒比丘者、此是所鬪賢良之衆。手捉香爐等、是行道威儀也。言而鬥遘兩頭等者、謂遘兩頭令鬥諍故。遘者遇也。謗欺此彼、衆惡起也。菩薩地云、「若見惡友之所攝受、行離間語、反生功德。」

[Commentary] In principle one should praise those who are engaged in bodhisattva practices, and should be able to make them harmonize to produce good works. But if instead you sow discord among them and make them fight this is wickedness, and hence it is proscribed. "See monks who are observing the precepts" are the community of worthies who are led into discord. "Holding censers" and so forth are the protocols of practice. "And initiate a dispute between them" means that when you meet the two groups you cause them to fight. The logograph *gu* 遘 means *u* 遇 ("to meet, encounter," etc.). "Disparage and deceive" goes both ways, giving rise to all kinds of sins. The *Bodhisattvabhūmi-śāstra* says: "If you see bad friends who have joined in engaging in treachery, respond with virtue." (Source not found)

6. Don't Fail to Help the Living or the Deceased 不救存亡戒第十 (#20)

［經］若佛子以慈心故、行放生業。一切男子是我父、一切女人是我母。我生生無不從之受生。故六道衆生、皆是我父母、而殺而食者、卽殺我父母、亦殺我故身。一切地水、是我先身、一切火風、是我本體。故常行放生、生生受生。常住之法、教人放生。若見世人殺畜生時、應方便救護、解其苦難。常教化、講說菩薩戒、救度衆生。若父母兄弟、死亡之日、應請法師、講菩薩戒經、福資亡者、得見諸佛、生人天上。若不爾者、犯輕垢罪。

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concept) should be understood to mean the common Vinaya term 兩舌 (treachery, equivocation, backbiting, etc.).

[Sutra] My disciples, you should compassionately engage in the practice of releasing captive animals into the wild. All males are our fathers, and all females are our mothers. In our numerous past lives there is no one who has not been our mother or father. Therefore the sentient beings in all six destinies are all our fathers and mothers. So if we slaughter them and eat them it is the same slaughtering and eating our own parents, as well as slaughtering [and eating] my own former body. All lands and waters are my former body, all fires and winds are my original essence. Therefore you should always carry out the freeing of captive animals, so that things can continue to be reborn and undergo rebirth. The eternally abiding Dharma encourages people to free living beings. When you see someone in society killing animals, you should try to come up with a way to protect them, and to release them from their predicament. Always teaching by lecturing on the bodhisattva's code of morality, you save sentient beings.

On the day of the death of your father, mother, or elder and younger siblings you should request a Dharma teacher to deliver a lecture from the *Bodhisattva Vinaya Sutra*, blessing the deceased to that they may attain a vision of the buddhas, and to be reborn as a human or celestial. If you don't do this, you are committing a minor transgression of the precepts.

述曰。經文二意、初放生以救死難。後齋講以資亡靈。皆我父母者、起普親觀。如世尊云、「我不能見一切有情、長夜不曾爲汝父母故。」言亦殺我故身者、四大五常、無曾不稟、皆是舊我。二親之孫、無不與我分受氣故。如俗間有語、「丈夫意氣、寸心之中、自有風雲。烈士交遊、四海之內、皆爲兄弟。」

[Commentary] This precept has two topics. The first is that of releasing captive animals to save them from the predicament of being slaughtered. The second is that of giving a lecture at their funeral to give a boost to the departed spirit. "All are out mothers and fathers" means to give rise to the contemplation of all beings being our mothers and fathers. As the World-honored One said: "I am not able to see all sentient beings. During the long night of saṃsāra, have they not been your fathers and mothers?" (Source not found) "also slaughtering [and eating] my own former body" means that it

has never been the case that we are not endowed by the four elements or five agents—these were all formerly ourselves. And there is no case of our temperament not being inherited from our parents. As the secular saying goes: “The innermost heart of the heroic man contains the wind and clouds; among the associates of the upright man, within the four seas, all are his brothers.”

言一切地水、是我先身、一切火風、是我本體者、此於萬物、作同體想、大地無曾不捨身處故。火風存爲身、散卽歸本故。常行放生、及以方便、除能所殺、現當苦也。死亡之日、講戒經者、良由此戒、有二德故。一能遮惡故、不墮三途。二諸善本故、見佛生天。戒中之戒、謂菩薩戒、廣度衆生。以理本故、是故偏說菩薩戒經。

“All lands and waters are my former self; all fires and winds are my original essence,” means that the myriad things are created from the same essence and image. This is because the earth has never failed to relinquish the sensory field of the body; and fire and wind, existing as the body, disperse and return to their origin. From “always carry out the freeing of captive animals” up to “try to come up with a way” is the doing away of the agent and object of slaughter, the suffering of the present. As for the delivery of the lecture from the vinaya scripture on the day of death: using none other than these precepts, there are two kinds of merit. One is the ability to mitigate evil, which prevents one from falling into the three [lower] destinies. The second is the support of wholesome roots, which allows one to see the buddhas and be reborn as a celestial. The vinaya among vinayas is the bodhisattva vinaya, which extensively saves sentient beings. Since it is taken as the fundamental text it is broadly known as the “Bodhisattva’s Vinaya Sutra.”

iii. Conclusion of the Second Set of Ten Precepts 總結

如是十戒應當學、敬心奉持。如滅罪品中、廣明一一戒相。

You should study the above ten precepts, and uphold them with reverence.

Each is explained in detail in the Chapter on Expiating Sins.

C. Division of Ten Precepts 判十戒

自下十戒、成六和敬、謂十如次、三一四二、攝彼業見利戒同故。初三各攝三業同故、成六和敬。

[Commentary] The below ten precepts give form to the six ways that Buddhist practitioners live in harmony. They are broken up according to theme into groups of 3, 1, 4, and 2. This grouping is based on their sharing activities, benefits, and precepts. Since the first three share in including the three karmic activities, they give form to the six ways that practitioners live in harmony.

i. The Shared Cultivation of the Three Karmic Activities 三業同修

1. Don't be Intolerant of Wrongs Done 不忍違犯戒第一 (#21)

[經] 佛言佛子、不得以瞋報瞋、以打報打。若殺父母兄弟六親、不得加報。若國主爲他人殺者、亦不得加報。殺生報生、不順孝道。尚不畜奴婢、打拍罵辱。日日起三業、口罪無量、况故作七逆之罪。而出家菩薩、無慈報讎、乃至六親中故報者、犯輕垢罪。

The Buddha said "My disciples, you should not repay anger with anger, or violence with violence. If someone murders your parents, siblings, or other family members, you should not take revenge. Nor should you do so if the ruler or king of your country is murdered. The taking of life and the retribution for the taking of life are not the way of respectful piety. Even in the case where it is not animals or menials, people beat others and speak harshly. Among the three karmic activities that are carried out daily verbal crimes are countless. How could you deliberately carry out the seven heinous acts? Yet if renunciant bodhisattvas retaliate without compassion—even for harm done to one of your family, intentional retaliation constitutes a minor

transgression of the precepts."

述曰。以怨報怨、卽違犯行。若失忍行、可謂退乘、故今制也。言以瞋報瞋等者、如長壽王經云、「以怨報怨、怨終不滅、以德報怨、怨乃盡耳。」是故菩薩、不瞋爲勇。言若殺父母、至不順孝道者。問。俗禮之中、「君父之怨、不報非孝。」何故、今言於害王親、報之違孝。答。孝有二種。世間之孝、以怨報怨、如草滅火。勝義之孝、以慈報怨、如水滅火。旣信六道、皆我父母、豈爲一親、更害一親。彼殺今親、後墮地獄、但可悲愍、更無可報。故慈心平等解怨、速令斷絕、孝中之孝。言而出家菩薩、無慈報讎者、出家有二、一心出家、二身出家。故通二衆、不忍爲罪、如戒經如。「忍辱第一道、佛說無爲最。出家惱他人、不名爲沙門。」

[Commentary] Repaying malice with malice is against the principles of Buddhist practice. Once you lose the way of tolerance, you can be said to have fallen away from the [Great] Vehicle. Thus such behavior is here proscribed. "Repaying anger with anger" etc., is like is said in the *Sutra of the Long-lived King*: "If you repay malice with malice, the malice ends but is not extinguished. If you repay malice with virtue, the malice will be fully exhausted." (T 161.3.387b12–20) Therefore, for bodhisattvas, not getting angry is courageous. This explains from "If someone kills your parents" up to "not the way of respectful piety."

Question: In secular propriety, the rule is "In the case of harm done to one's ruler or father, not to exact revenge is unfilial," How is it that when harm is done to the king or one's parents that revenge is a violation of filial piety?

Answer: There are two kinds of filial piety: the first is conventional filial piety, wherein one repays malice with malice. It is like extinguishing a fire with grass. Then there is ultimate filial piety, wherein one responds to malice with compassion. It is like extinguishing a fire with water. Since one already believes that the beings of the six destinies have once been one's mother and father, how could we, for the sake of one parent, inflict further harm on another parent? This killing of the present parent will result in rebirth in hell. If you can just feel pity, you cannot go on to exact revenge. Therefore the attitude of compassion dissolves resentments, quickly bringing them to closure. This is the most filial of the filial. As for "renunciant bodhisattvas

retaliate without compassion": There are two kinds of renunciants: renunciants in mind, and renunciants in body. Hence for both groups this lack of tolerance is a violation. As the Vinaya scriptures say:

> Tolerance is the cardinal path;
> The buddhas say that the unconditioned is the greatest.
> If a world-renouncer causes trouble for others,
> He is not to be called a monk. (T 1422.22.199c23–25, but also repeated throughout the Vinayas.)

2. Don't Arrogantly Despise Your Dharma Teacher 慢人輕法戒第二 (#22)

> [經] 若佛子初始出家、未有所解、而自恃聰明有智、或恃高貴年宿、或恃大姓高門、大解大福、饒財七寶。以此憍慢、而不諮受先學法師經律。其法師者、或小姓年少、卑門貧窮、諸根不具。而實有德、一切經律盡解、而新學菩薩、不得觀法師種姓、而不來諮受法師第一義諦者、犯輕垢罪。

[Sutra] My disciples, if, when you first renounce the world, but do not yet have any realization, you are proud of your intelligence and knowledge, or perhaps you presume upon your high social status or seniority, or perhaps you presume upon on your family's influence or wealth, your great advantage[19] and merit, your possession of wealth and the seven precious metals. You should not, because of your pride based on these things, fail to openly receive instruction on the scriptures and vinayas from well-studied Dharma teachers. This Dharma teacher may be from a minor family, or be younger, or from a humble background, or be extremely poor, or even handicapped. But he may truly possess virtue, and have fully digested all the scriptures and vinayas. Thus, newly initiated bodhisattvas should not concern themselves with the

[19] In a Buddhist context 大解 could readily be interpreted as "great understanding" or something of the like, but secular dictionaries define this as 大便, which is more like "great advantage," and this fits better with the other qualities being invoked here.

Dharma teacher's family background. If you do not come to openly receive the cardinal truth taught by this Dharma teacher, then you have committed a minor transgression of the precepts.

述曰。昔人求法、投身火阬、欲聞半偈、懸命雪山。王身亦爲羅刹之牀、天衣復作野干之座。天頂雖尊、戴畜生足。良由重法、爲先者乎。是故輕慢、制之爲罪。此中有智及大解者、世俗事也。

[Commentary] In the past there was a man who, to reach the Dharma, threw himself into a fiery pit; wanting to hear so much as the recitation of a half a verse, he risked his life in the snowy peaks. The king allowed his body to be used as a bed by the *rākṣasa*; his celestial raiment was remade into a seat for a jackal. Although the zenith is looked up to, the animals carry themselves by sprouting legs. It is exactly because of this that the Dharma is revered, and accorded priority. Therefore disdain for others is proscribed as a crime. The "knowledge" and "great advantage" that are cited are in regard to conventional affairs.

3. Don't Despise Beginning Practitioners 輕蔑新學戒第三 (#23)

[經] 若佛子佛滅度後、欲以好心、受菩薩戒時、於佛菩薩形像前、自誓受戒。當七日佛前懺悔、得見好相、便得戒。若不得好相、應二七三七、乃至一年、要得好相。得好相已、便得佛菩薩形像前受戒。若不得好相、雖佛像前受戒、不名得戒。若現前先受菩薩戒、法師前受戒時、不須要見好相。何以故、以是法師、師師相授故、不須好相。是以法師前受戒、卽得戒、以生重心故、便得戒。若千里內、無能授戒師、得佛菩薩形像前、自誓受戒、而要見好相。若法師、自倚解經律大乘學戒、與國王太子百官、以爲善友。而新學菩薩、來問若經義律義、輕心惡心慢心、不一一好答問者、犯輕垢罪。

[Sutra] If, my disciples, after my passing, you want with a sincere mind to receive the bodhisattva precepts, you should take the vows on your own in front of a buddha or bodhisattva. You should practice repentance in front of the Buddha image for a week, and once you have an auspicious vision, you

will receive the precepts. If you are unable to obtain a vision of his marks, you should continue this practice for two weeks, three weeks, even up to a whole year, until you obtain a vision of his marks. Once you have obtained this vision, you can immediately accept the precepts in front of the image of the buddha or bodhisattva. If you are unable to obtain this vision, even if you accept the precepts in front of an image, you have not actually attained them. In any case, when you accept the precepts in the presence of Dharma teacher, it is not necessary to have a vision of an auspicious sign. Why? Because the Dharma teachers have passed the precepts down to each other from teacher to teacher, and thus an auspicious vision is not necessary. Hence, when you accept the precepts in the presence of a Dharma teacher, all you need to properly attain them is an attitude of deep sincerity. If there is no qualified preceptor within a thousand *li*,[20] you can take the vows on your own in the presence of the image of a buddha or bodhisattva—but you must have receive an auspicious sign.

If there is a Dharma teacher who has become versed in the sutras and vinayas and who has disciplined himself in the Great Vehicle, and who has come to be regarded as a spiritual counselor by kings, princes, and government officials, but who, when approached with a question regarding the interpretation of the scriptures or vinayas by a beginner bodhisattva, takes an attitude of disdain, meanness, or arrogance, and does not sincerely answer his questions one at a time, he has committed a minor transgression of the precepts.

述曰。菩薩理應、讚勵新學、而蔑不攝、制之爲罪。如纓絡經云、「若化一人、令發心、受菩薩戒者、勝造大千界滿中佛塔。」言佛前懺悔者、謂懺悔時、憶念斯義、略攝頌曰。佛誓度羣生、我入一生數、徧知助我善、一切罪滅除。

[Commentary] Bodhisattvas should in principle encourage beginners and not look down on them and exclude them; such actions are here proscribed. As the *Diadem Sutra* says: "If you get one person to give rise to the aspiration

20 Approximately 350 miles.

for enlightenment and accept the bodhisattva precepts, it is better than building buddha stūpas that fill the chiliocosm." (T 1485.24.1021b10–12) To "repent before the buddhas" means that while repenting you keep in mind the meaning, which I summarize in verse as:

The buddhas vow to save all beings,
I will enter the group who will become buddhas in the next life.
With omniscience aiding my goodness,
All sins are expatiated.

自受羯磨、如菩薩地四十一說。若千里內等者、若爾自受功德劣耶。不爾。雖無現緣、心猛利故。如五十三云、「自受從他、若等心受、亦如是持、福德無別。」問。五十三云、「若復有人、作如是思、'我處居家、難可活命。要當出家、方易存濟。如諸苾芻所修梵行、我亦如是、乃至命終、當修梵行。' 如是出家、戒不名意樂損害。雖非純淨、非不說名出家受具。」既爾亦可不求菩提、亦有受得菩薩淨戒。答。聲聞之行、身語爲先、雖心不純、梵行容成。菩薩不爾、存意地故。或說、彼文顯此心雜、非說都無涅槃意樂。

Carrying out the reception of precepts on one's own is done as is explained in roll 41 of the *Bodhisattvabhūmi-śāstra*. As for "[No teacher] within a thousand *li*": If you receive the precepts on your own like this, won't your merit will be weak? No. Because even if there is a lack of present conditions, your mind is intense. As it says in roll 53 of the *Yogâcārabhūmi-śāstra*: "Whether receiving the precepts on your own or receiving them from someone else, if your sincerity in maintaining them is equal, there is no difference in merit." (T 1579.30.591c19–21)

Question: In roll 53 it says:

If again there is someone who thinks "I am presently having difficulty making a living as a householder, so I will enter the saṃgha, where I know I will be taken care of. I will dedicate myself to a life of purity like the other *bhikṣus*, practicing to the end of my days." You can't say that

this kind of world renunciation was done with harmful intentions. So even though it is not perfectly pure, you can't say that this person is not a properly ordained monk. (T 1579.30.592a5–7)

According to this, can't we say that even if one is not really seeking enlightenment, one can still receive the pure bodhisattva precepts?

Answer: In the practices of the śrāvakas, priority is placed on one's bodily actions and one's speech, and so even if one's thoughts are not pure, one's purity of practice can be seen as sufficient. Bodhisattvas are different, since in their case the emphasis is at the level of their thoughts. There is an interpretation that says that these sentences merely show that the mind is not completely pure. It doesn't mean that the person has no intention whatsoever to attain nirvāṇa.

ii. Practicing with Persons who Hold the Same Views 見解同修

1. Don't Fear the Superior and Follow the Inferior 怖勝順劣戒第四 (#24)

[經] 若佛子有佛經律大乘法、正見、正性正法身、而不能勤學修習、而捨七寶反學邪見、二乘、外道俗典、阿毘曇雜論書記、是斷佛性、障道因緣。非行菩薩道、若故作者、犯輕垢罪。

[Sutra] If, my disciples, you are in possession of the Buddha's scriptures and vinaya, and the Dharma of the Great Vehicle, as well as correct view, the true nature, and the true Dharma body, but you do not apply yourself in practice, it is like having the seven precious metals and tossing them away. If you furthermore apply yourself to mistaken views, the practices of the two vehicles, non-Buddhists, secular classics, the various Abhidharma treatises, or works of literature, such practices will cut off the Buddha-nature and obstruct the causes and conditions of the path. This is not the practice of the bodhisattva path. If you intentionally do these things, it counts as a minor transgression of the precepts.

述曰。難遇大乘、如經廣說。言菩薩者、大乘學也。抱己無知、隨惡友轉、爲防此失、故制斯戒。言有佛經律大乘法者、教法也。簡外道故、言佛經律。異二乘故、言大乘法。言正見者行法。正性者理法、法身者果法。言而捨七寶者、大法可珍、從喩爲名、如捨七寶、反取瓦礫也。或有經本、「不捨七寶」卽世珍也。此中增減、名爲邪見。小乘論等、名阿毘曇。言書記者、世間飾文。

[Commentary] The difficulty of encountering the Great Vehicle teachings is spoken of extensively in the sutras. A bodhisattva is a student of the Great Vehicle. It is to guard against the loss incurred when bodhisattvas embrace their own ignorance and are led astray by bad associates that this precept is established. "In possession of the Buddha's scriptures and vinaya, and the Dharma of the Great Vehicle" indicates the doctrine. To cull out the non-Buddhist teachings, it says "Buddha's scriptures and vinaya." To distinguish from the teachings of the two vehicles, it says "Dharma of the Great Vehicle." "Correct view" means the practice of the Dharma; "true nature" means the principle of the Dharma; "Dharma-body" means the fruition of the Dharma. As for "tossing away the seven precious metals": the great Dharma is precious and thus it is described metaphorically. It is like tossing away the seven precious metals and clinging to rubble. There are cases where scriptures say not to discard the seven precious metals where they are referring to conventional treasures. Within this passage the extremes of reification and annihilationism are what is referred to by "mistaken views." The treatises and so forth of the lesser vehicle are called the Abhidharma. "Books and narratives" 書記 refers to "belles lettres."

瑜伽云、「宣似正法、及預世間文章明數、卽菩薩相似功德故。」是斷佛種障道因緣者、退大進餘、名斷佛性。重邪闕正、名障道因緣。如契經云、「大乘法流行、名佛種子不斷。」法華經云、「學小乘者、不應共住。」如瑜伽云、「於菩薩藏、未精研究、專學聲聞及外論等、是染違犯。若上聰敏、速受不忘、若於其義、能思能達。若於佛教、無動覺者、於日日中、常以二分修學佛語、一分學外卽無違犯。」又云、「若說菩薩、何用受持聲聞藏法、是染違犯。尚學外道、況於佛語。無違犯者、爲令一向習小乘者、捨彼欲故、作如是說。」

The *Yogâcārabhūmi-śāstra* says: "Teaching the semblance dharma, as well as the arts of fortunetelling, belles letters, and so forth are all the fake virtues of bodhisattvas." (T 1579.30.546c5–11) As for "cut off the Buddha-nature and obstruct the causes and conditions of the path": Giving up on the Great Vehicle and pursuing other ways is called "cutting off the Buddha-nature." Valuing the erroneous and ignoring the correct is called "obstructing the causes and conditions of the path." As a sutra says: "The free flow of the Great Vehicle Dharma is called the non-severing of the Buddha-seed." (Source not found) The *Lotus Sutra* says: "You should not live together with those who are practicing the lesser vehicle." (Source not found) As the *Yogâcārabhūmi-śāstra* says:

> If one has not yet mastered the bodhisattva canon and devotes himself to the study of the theories of the śrāvakas and non-Buddhists, this is a defiled offense. If one is of superior ability and can quickly grasp without forgetting, and is able to consider and penetrate their meanings; and if one's awakening in regard to the Buddhist teachings is unshaken; and if, every day, one spends two thirds of his time studying the words of the Buddha, and just one third on external teachings, then it is not an offense. (T 1579.30.519a26–b3)

The *Yogâcārabhūmi* also says: "How can we say that if bodhisattvas accept and uphold the śrāvaka canon, it is a defiled offense, but if they study non-Buddhist texts—which are not even the words of the Buddha—it is not an offense? It is because once one abandons himself to the study of the Hīnayāna, he loses his desire to study the other [Mahāyāna]. Thus this is said." (T 1579.30.519a19–22)

iii. Properly Maintaining the Saṃgha 利和同均

1. Don't Fail to Properly Fulfill Administrative Duties 爲主失儀戒第五 (#25)

［經］若佛子佛滅度後、爲說法主、爲行法主、爲僧房主教化主、坐禪主行來主、應生慈心、善和鬪訟。善守三寶物、莫無度用、如自己有。而反亂衆、鬪諍恣心、用三寶物者、犯輕垢罪。

[Sutra] My disciples, if, after my demise you are placed in charge of Dharma lectures, in charge of administering the Dharma, in charge of the monk's quarters, in charge of instruction, in charge of meditation sessions, or in charge of the monk's travels, you should compassionately and skillfully resolve squabbles. You should skillfully handle the property of the three treasures, making sure that there is nothing that is not used to its proper capacity, as if they were your own possessions. But if instead you disrupt the saṃgha, selfishly using the property of the three treasures, you have committed a minor transgression of the precepts.

述曰。說法主者、卽說法者。爲行法主者、守經藏等、僧坊房主者、綱維知事。教化主者、化俗護法。坐禪主者、教授止觀。行來主者、領衆遊方。汎爲他主、仁義爲尊。師子拔脇、救獮猴子、鹿苑鹿王、代孕就死、卽其事也。如自己有者、謂有二義、一勿如己有任意用也、二勿應用處如己吝惜。今此戒中、不守護邊、得輕垢罪。約所損物、犯波羅夷。

[Commentary] The one who is in charge of Dharma lectures is a Dharma preacher. The one in charge of administering the Dharma is the canon librarian. The one in charge of the monks' quarters is the rector. The one in charge of instruction teaches the lay believers and protects the Dharma. The one in charge of meditation sessions gives instruction in *śamatha* and *vipaśyanā*. The one in charge of monks' travels controls the itineraries of saṃgha members. In general, in the rest of the administrative positions concern for the situation of others and fairness is taken as paramount. The lion taking the flesh from his side to save the monkey's child; the deer king of the deer park dying carrying another's child, etc.[21] are examples [of this kind of selfless attitude]. "As if they were your own property" can be

[21] See T 159.3.294a16.

understood in two ways. One is that you should not use the property of the three treasures freely as if it were your own. The other is that you should not be frugal with the property of the three treasures the way you would be with your own property. Now, within this precept, if one fails to protect property on the periphery, it is considered to be a minor transgression of the precepts. If the property is destroyed, it is a *pārājika* offense.

2. Don't Receive Guests Improperly 領賓違式戒第六 (#26)

［經］若佛子先在僧房中住、後見客菩薩比丘、來入僧房舍宅、城邑國王宅舍中、乃至夏坐安居處、及大會中。先住僧、應迎來送去。飲食供養、房舍臥具繩牀、事事給與。若無物、應賣自身及男女身、供給所須、悉以與之。若有檀越、來請衆僧、客僧有利養分、僧房主、應次第差客僧受請。而先住僧獨受請、不差客僧、僧房主得無量罪、畜生無異、非沙門、非釋種姓。若故作者、犯輕垢罪。

[Sutra] If, my disciples, as residents of the monastery, you see a visiting bodhisattva monk who has come to stay in the monastery quarters, or in the guest quarters established by the king, or who has joined the meditation retreat, you resident monks should go to welcome him when he arrives and see him off when he leaves. You should provide him with food, shelter, bedding and furniture, and various other necessities. If you have nothing to offer, you should put yourself, as well as other men and women out for hire to provide all that is necessary. If there is a donor who invites the members of the saṃgha [to his home for a meal], the guest monk should be given a fair share, and the rector should distribute the invitation to the guest monk within the structure of standard protocol. But if a previously-resident monk keeps the invitations to himself and does not pass it on to the guest monk, that rector invites numberless sins. He is no different from an animal; he is not a monk, and is not of Śākyamuni's lineage. If one deliberately acts in this way, it constitutes a minor transgression of the precepts.

述曰。預在佛種、法利應同。而不平用、故制爲罪。夏坐安居處者、北幷洲疏云、

「昔來經論、或名坐夏、或名坐臘。或名夏臘、皆由不善方言也。」今依大唐三藏譯云雨安居、謂雨時安居故。

[Commentary] For those who already possess the Buddha-seed, the benefits from the Dharma should be the same. But since there are cases of unfairness in its usage, these are proscribed as offenses. Concerning the summer meditation retreat, the Bei Pingzhou commentary says: "In the sutras and treatises that have been handed down from the past, this has been rendered as 'sitting-summer' 坐夏, 'sitting-season' 坐臘, 'summer-season' 夏臘, and so on, all of which are poorly-rendered regional variations." Here, we follow the rendering of the great Tang Trepiṭaka, as "rainy-peaceful-sitting" 雨安居, since it is the peaceful sitting done during the rainy season.

然西方立時不同。或立四時、謂從正月十六日、至四月十五日爲春時、從四月十六日、至七月十五日爲夏時、如此秋冬竝、各三月、至正月十五日、總爲一歲。或總一年分爲三時、謂卽佛法、依此爲定。謂從正月十六日、至五月十五日、以爲熱際、從五月十六日、至九月十五日、立爲雨際、從九月十六日、至正月十五日、卽爲寒際。

However, the systems of dividing the seasons in India are not uniform. Some divide the year into four seasons, namely: the spring, which goes from the sixteenth of the first month to the fifteenth of the fourth month; the summer, which goes from the sixteenth of the fourth month to the fifteenth of the seventh month; and then fall and winter, which follow according to the same three-month intervals, up to the fifteenth of the first month, accounting for a full year. Some divide the year into three seasons, and this is the calendar upon which the Buddhist practice system is based. Namely: the warm season, which goes from the sixteenth of the first month up to the fifteenth of the fifth month; the rainy season, which goes from the sixteenth of the fifth month up to the fifteenth of the ninth month; and the cold season, which goes from the sixteenth of the ninth month up to the fifteenth of the first month.

雨際蟲多、令人譏謗、故制安居。然初安居、卽從五月十六日、至八月十五日、良以雨時將畢。恐至寒時不濟、故開一月、爲償勞月。若後安居、從六月十六日、至

九月十五日、卽無償勞。三月雨時盡故。今此四月十六日、至七月十五日、實爲疏謬、旣非夏時、言雨安居。言客僧有利養分者、信施該十方、佛制僧次故。言得無量罪者、以盜十方現前僧物、利縱微小、僧無邊故。

Since the rainy season is buggy, and this tends to make people irritable, it is established as the time for the meditation retreat. However, the first retreat period, that which goes from the sixteenth of the fifth month up to the fifteenth of the eighth month, which is exactly when the rainy season is beginning. Since there is concern that going into the cold season will be unavoidable, one month is opened up to create some leeway. The latter retreat period goes from the sixteenth of the sixth month up to the fifteenth of the ninth month, thus, no compensation is provided, since the three-month rainy season is finished. The present setting of the summer retreat from the sixteenth of the fourth month to the fifteenth of the seventh month is actually based on an error of carelessness. Since it is already not the summer, it is called the rainy season meditation retreat.

As for "the guest monk should be given a fair share": the gifts of the faithful should be extended to all in the ten directions; therefore the Buddha established the system of order according to monastic age. As for "invites numberless sins": this is because although the theft of the monks property that is of universal everyday use may actually be trifling in terms of its harm, the number of monks is limitless.

3. Don't Accept Personal Invitations 受他別請戒第七 (#27)

[經] 若佛子一切不得受別請、利養入己。而此利養、屬十方僧、而別受請、卽取十方僧物入己。八福田中、諸佛聖人、一一師僧、父母病人物、自己用者、犯輕垢罪。

[Sutra] My disciples, none of you should accept personal invitations, or grab offerings for yourself. These kinds of offerings belong to the entire saṃgha, so when you accept a personal invitation, it means that you are appropriating the property of the monks in entire saṃgha and taking it as your own. To use the eight fields of merit, including Buddhas, sages, the various kinds of

monks and preceptors, mother, father, and the sick, for one's own purposes, constitutes a minor transgression of the precepts.

述曰。以損施主無限之福、亦失衆僧平等之利、故須制也。言一切不得受者、爲簡聲聞、若非頭陀許受別請。言而此利養、屬十方僧者、若次第受、理屬十方僧、及八福田故。言卽取十方僧物入己者、旣受他施、非第二重。八福田者、如文佛等、前已說也。若爾何故、菩薩地云、「他來延請、嫌恚不受、是染違犯。」乃至廣說。有說、「彼亦次第請。」有說、「欲說法等、別有所化、不關僧次得受別請、如此不受、如論所制。」以後爲勝、前說供養說法者故。

[Commentary] Due to the damage done to the infinite merit of the donor, as well as the loss incurred to the fair distribution of offerings, this practice must be proscribed. "None of you should accept" is stated for the purpose of singling out the śrāvakas. Since, in their rules it doesn't violate their specific austerities, the invitation can be accepted. As for "These kinds of offerings belong to the monks of the entire saṃgha": If received in order of precedence, this in principle includes all the monks in the saṃgha, as well as the rest of the eight fields of merit. "You are appropriating the property … as if it were your own" means that since you have already received the offerings for others, you cannot have it a second time. The eight fields of merit, including the buddhas and so forth have already been explained earlier. But if this is the case, how is it that the *Bodhisattvabhūmi-śāstra* says: "If the invitation from another is rejected out of ill-will, then it is a defiled transgression." (T 1579.30.516b14–17) This is explained there in further detail. There is also an interpretation that says "They are invited in order of seniority."[22] There is also an interpretation that says: "In case where someone is requested to expound the Dharma, he should accept a special invitation regardless of the proper order of monastic seniority. This is as is established in the treatise." We take the latter interpretation as being superior, since the former interpretation allows the offering to the expounder of the Dharma.

22 Stated in numerous Vinaya texts.

4. Don't Offer Personal Invitations to Monks 自別請僧戒第八 (#28)

［經］若佛子有出家菩薩、在家菩薩、及一切檀越、請僧福田、求願之時、應入僧坊、問知事人。今欲［請僧求願、知事報言］次第請者、卽得十方賢聖僧。而世人別請五百羅漢菩薩僧、不如僧次一凡夫僧。若別請僧者、是外道法。七佛無別請法、不順孝道。若故別請僧者、犯輕垢罪。

[Sutra] If, my disciples, there is a renunciant bodhisattva, householder bodhisattva, or a patron who wants to invite a monk for the purposes of gaining merit, then at the time of making the invitation he should go to the monastery and speak to a monastery officer, saying "I would now like" ["to make a request to invite a monk," to which the officer responds, saying,] "The invitations will be distributed in order of seniority, which means that you will be gaining access to all enlightened monks in the monastery." Even though secular people gave private invitations to the five hundred arhats and bodhisattva monks, this is not as good as following the protocols of seniority, and ending up with one unenlightened monk. Giving personal invitations to monks is a custom of non-Buddhists. In the tradition of the seven Buddhas there is no such custom as giving personal invitations, and it does not accord with the way of filial piety. If you intentionally make an invitation to a monk, this constitutes a minor transgression of the precepts.

述曰。二衆菩薩、正所制也、一切檀越、兼所制也。言卽得十方賢聖僧者、於一味僧、廣心供故。如飲海水、卽飲諸河。言不如僧次一凡夫僧者。問。以廣心故、得福如此。亦可無擇、逢一定殺、得殺一切有情界罪。答。不爾。諸佛本願、徧許受故。然無普願、害一徧餘不爾。彼受苦、應無盡期故。言犯輕垢罪者、除有希望別道德也。

[Commentary] This regulation is standard for the two groups of bodhisattvas, but it here also extended to the patrons. "You be gaining access to all enlightened monks in the monastery" means that you will be gaining access to the universal taste of all monks, based on your making your offering open-mindedly. It is like the way drinking the water from the ocean has

the implications of drinking the water from all of the rivers. As for "not as good as following the protocols of seniority, and ending up with one unenlightened monk" [there is a question and answer].

Question: Since one has requested open-mindedly, he attains this kind of merit. Can we also say that in *avīci* hell that when one encounters a certain instance of killing, that one obtains the sins of the killing of all sentient beings?

Answer: No. The original vow of the buddhas accepts everyone. But it is not the case that if there was no universal vow that the harm to one person would extend to the others. That is because the suffering undergone in *avīci* is supposed to be interminable. As far as this being categorized as a minor transgression of the precepts: except for when is seeking some kind of favor, in non-Buddhist courses of practice this would be seen as a virtue.

iv. Harmonizing and Polishing the Precepts 戒和同修

1. Don't Earn Your Livelihood Improperly 邪命養身戒第九 (#29)

［經］若佛子以惡心故、爲利養、販賣男女色、自手作食、自磨自舂、占相男女、解夢吉凶、是男是女、呪術工巧、調鷹方法、和合百種毒藥、千種毒藥蛇毒、生金銀、蠱毒。都無慈心、若故作者、犯輕垢罪。

[Sutra] My disciples, you should not, with evil intent, or to make profit, to engage in the selling of sexual favors for men or women; you should not prepare food directly by touching it with your own hands, nor should you do so in the grinding and milling [of grains]. You should not practice divination to determine the compatibility of men and women for marriage. You should not interpret dreams, engage in fortunetelling, or predict the gender of unborn children. You should not engage in sorcery, hired labor, or falconry; you should not concoct the hundred medicinal and poisonous herbs, the thousand kinds of venomous poisons and their antidotes; you should not engage in the production of gold and silver, or bane. All are conducive to cruelty, so if you deliberately do this sort of thing, it constitutes a minor

transgression of the precepts.

述曰。販賣男女色者、以開婬肆、而求利也、此販賣邊、犯輕垢罪。自手作食者卽是惡觸、壞生等罪、反作世間之所嫌也。此一不制在家菩薩。占相男女者、占婚嫁宜、又相手文等。解夢吉凶者可解。是男女者、占卜胎也。呪者呪咀、術卽眩惑、工巧爲匠也。蛇毒者、如五月五日、毒蛇合毒藥。又以毒藥、避蛇等也。生金銀者、造假金銀、以誑惑人。蠱毒者、使鬼等也。

[Commentary] Using a brothel to make money by selling both males and females for sex is the extreme case of making money by selling, and is thus a minor transgression of the precepts. Cooking with one's own hands results in such sins as contamination and corruption, whereby you end up creating those things that are detested by the world. This particular activity is not proscribed for householder bodhisattvas. "Divination to determine the compatibility of men and women" refers to the prognostication used in selecting sons and daughters-in-law; this also refers to palm-reading and so forth. The meanings of "Interpreting dreams" and "fortune-telling" should be obvious. "Predicting gender" refers to the divination of [the sex of] the fetus. "Spells" 呪 refers to the uttering of incantations; "craft" 術 refers to witchcraft. "Hired labor" refers to skill 匠.[23] "Venomous poison" is like the venom mixed with the poison on the fifth day of the fifth month. It is also with poisonous herbs that one wards off snakes and so forth. "Production of gold and silver" refers to the production of costume gold and silver, which are used to deceive people. Bane is used to dispatch ghosts and so forth.

2. Don't Hurt People While Feigning Intimacy 詐親害生戒第十 (#30)

[經] 若佛子以惡心故、自身謗三寶、詐現親附、口便說空、行在有中。爲白衣通、致男女交會、婬色縛著、於六齋日、年三長齋月、作殺生劫盜、破齋犯戒者、犯輕

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[23] Fazang, in his commentary, glosses this as labor work that one does for hire to make a profit. See T 1813.40.648a21.

垢罪。

[Sutra] If, my disciples, with bad intentions you denigrate the three treasures on your own, drawing close to powerful people by pretense, glibly talking about emptiness but in your actions clinging to existence; serving as a go-between among secular people; or even serve as a matchmaker for couples, while you yourself are addicted to lust. And on the six days of purification, or during the three long periods of purification, you break the precepts by killing, stealing, and eating when you wish, then you have committed a minor transgression of the precepts.

述曰。此謗三寶、第十重攝。詐覓利邊、幷得此罪。媒嫁令婬、第三重攝。然就媒邊、結此罪耳。其殺生等、隨應亦爾、不敬齋邊、制爲輕罪。言六齋者、黑白各三、謂第八日十四十五。此日鬼神、得勢傷人、爲令免害故須制也。年三長齋者提謂經云、「正月本齋十五日、五月本齋十五日、九月本齋十五日。」三齋因緣、如經廣說。

[Commentary] Denigrating the three treasures is included in the tenth grave precept. Defrauding and benefiting from both extremes [of emptiness and existence] are both included in this minor transgression of the precepts. Pandering results in lustful behavior, which is treated in the third grave precept. Yet the extreme of pandering results in this minor transgression? Taking of life and so forth are the same, according to their situation; the extreme of disrespect for the purification ritual is proscribed as a minor transgression. As for the six days of purification, there are three each for the monks and the laity. These are the eighth day, the fourteenth day, and the fifteenth day. One these days the ghosts are active in harming people, and thus, in order to avoid their threat, this regulation is necessary. The three long periods of purification during the year are as explained in the *Sutra of Trapuṣa and Bhallika*: "These are the main purification periods of fifteen days of the first month, fifteen days of the fifth month, and fifteen days of the ninth month."[24] The circumstances

[24] This sutra is not extant.

concerning these purification periods are explained in detail in the sutras.

如是十戒、應當學、敬心奉持、制戒品中、廣解。

You should study the above ten precepts and uphold them with reverence. Their detailed exegesis is contained in the Chapter on Regulations and Precepts.

D. Division of Nine Precepts 判九戒

自下九戒、開正施故、遮橫取故、避邪緣故、趣正乘故、發願求故、立誓厭故、離難故、無亂故、利樂故、所爲應知。

The below nine precepts deal with initiating correct activities (donation), suppressing distractions, avoiding harmful influences, keeping oriented toward the correct vehicle, establishing and wearing of vows, avoiding danger, disorder, benefit and joy. Their practice should be understood.

i. Making Proper Donations 開正施故

1. Don't Be Lax in Rescuing Venerable Articles and Persons from Danger 不救尊厄戒第一 (#31)

[經] 佛言佛子。佛滅度後、於惡世中、若見外道一切惡人劫賊、賣佛菩薩父母形像、販賣經律、販賣比丘比丘尼、亦賣發心菩薩道人。或爲官使、與一切人、作奴婢者。而菩薩見是事已、應生慈心、方便救護。處處教化、取物贖佛菩薩形像、及比丘比丘尼、發心菩薩、一切經律。若不贖者、犯輕垢罪。

[Sutra] The Buddha said: "My disciples, in the evil world subsequent to my demise you may see non-Buddhists, evil people, or thieves selling images of the buddhas, bodhisattvas or parents; or, they may be buying and selling the sutras and vinayas, buying and selling religious practitioners including, monks and nuns, and bodhisattvas who have given rise to the aspiration for

enlightenment. Some venerables are forced into government service, or made into slaves to serve people. If a bodhisattva sees these kinds of goings-on, he should compassionately endeavor to devise ways to rescue them. He should teach people everywhere to take things back and restore the images, and redeem monks, nuns, and bodhisattvas who have given rise to the aspiration, and all vinaya scripture. If you do not redeem them, you have committed a minor transgression of the precepts."

述曰。菩薩旣以護法、度生爲心。不贖不救、違敬違慈。故不贖救、制爲罪也。父母形像者、法藏師云、「己父母形像、爲他所賣。」或、「佛卽名父母。」

[Commentary] Bodhisattvas have already dedicated themselves to protecting the Dharma and saving sentient beings; to neither redeem nor rescue them is contrary to both veneration and compassion. Therefore the failure to redeem them is proscribed as a minor transgression of the precepts. As for the images of parents, Master Fazang says: "The images of one's own parents have already been sold by others." He also offers the alternative interpretation of " 'Parents' are same as 'buddhas.' " (T 1813.40.648c26–27)

ii. Not Doing As One Pleases 遮橫取故

1. Don't Deviously Confiscate the Property of Others 橫取他財戒第二 (#32)

[經] 若佛子不得畜刀仗弓箭。販賣輕秤小斗、因官形勢、取人財物、害心繫縛、破壞成功、長養猫貍豬狗。若故作者、犯輕垢罪。

My disciples, you should not store up swords, staves, bows and arrows. You should not buy and sell with rigged scales and other means of measurement; you should not confiscate people's property using official authority, or maliciously tie them up, or sabotage their accomplishments. You should not raise cats, badgers, swine, and dogs. To intentionally do so constitutes a minor

transgression of the precepts.

述曰。菩薩地云、「物主迷物、賤價而賣、菩薩教悟、如價賣之。」然此僞器、少與多取、違犯乃深、故今制也。今爲護財、畜刀杖故、與前愛殺、而畜者別。此是在家、雖許販賣、但不得以僞秤斗也。此自身官、破他成功、領非功物、異前憑他。既取他與、非盜戒攝。養貓狸等、覓財具也。

[Commentary] The *Bodhisattvabhūmi-śāstra* says: "The seller tries to confuse matters by lowering the price to make the sale; the bodhisattva teaches him to sell it according to its real price." (Source not found) Yet by selling counterfeit articles one can get a lot of profit with a small investment, so the criminality of this runs deep, and thus this activity is here proscribed. Here the keeping of weapons is done in order to protect one's own property, which is different from the amassing of weapons discussed in the grave precept, as the purpose of amassing there was for the enjoyment of killing. Although householders are here permitted to buy and sell, they can't do it by rigging their scales and so forth. When one, in the position of an official, sabotages the successes of others, not allowing them the enjoyment of their accomplishments, it is different from the prior case (of the grave precept against stealing) since, although they have taken something others, it is not discussed in the precept on stealing. The raising of cats, badgers, and so forth, is with a view for making them one's property.

iii. Avoiding Harmful Influences 避邪緣故

1. Don't Pass Your Time Idly 虛作無義戒第三 (#33)

[經] 若佛子以惡心故、觀一切男女等鬪、軍陣兵將、劫賊等鬪。亦不得聽吹貝鼓角、琴瑟箏笛、箜篌歌叫伎樂之聲。不得摴蒲圍碁、波羅賽戲彈碁、六博拍毬擲石投壺。八道行城、爪鏡芝草、楊枝鉢盂髑髏、而作卜筮。不得作盜賊使命、一一不得作。若故作者、犯輕垢罪。

[Sutra] My disciples, you should not, with wrong intentions, be a spectator in quarrels among men and women, battles between armies, or brawls between gangsters. You should also not listen to the blowing of the conch, the drums, or the horns [of battle], nor the music of guitars, harps, flutes, and lutes; nor the singing and accompaniment of shows. You should not gamble at dice, checkers, chess, *danqi*, parcheesi, nor cone-tossing, rock-tossing, nor jar-tossing, nor the game of the eight roads to the capital. You should not practice fortune-telling with the fingernail-mirror, with grass, with willow-twigs, bowls, or phrenology. You should also not serve as an accomplice for thieves. You should not do any of these things. If you do so intentionally, it counts as a minor transgression of the precepts.

述曰。菩薩爲道、應惜寸陰。虛度時節、制爲罪也。貝者螺也。涅槃云、「吹貝知時也。」角亦所吹、西方樂器。波羅塞戲者、法藏師云、「是西國兵戲法、謂兩人各執二十餘小玉。乘象或馬。於局道所、爭得要道、以爲勝也。彈碁者、以指彈碁子、得遠爲勝。」世說、彈碁始自魏宮。六博者、雙六。投壺者、投杖於壺中。八道行城、[此無譯者] 爪鏡者、法藏師云、「承聞西方術師、以藥塗爪甲、呪之卽於中、見吉凶等事。」此等卜筮、皆妖術也。又用芝草作術、或呪楊枝、或呪鉢盂、或人髑髏、竝用作筮卜知吉凶。

[Commentary] In the practice of their path the bodhisattvas are extremely careful about the way they spend their time. Therefore time-wasting activities are prohibited. "Shell" 貝 means "conch" 螺. The *Nirvana Sutra* says: "[The soldier] blows on the conch to signal the time." (T 374.12.443b1–2) The horn 角 is also something that is blown; it is an Indian musical instrument. As for chess (**prasena-krīḍā*), master Fazang says: "This is an Indian game of military strategy, wherein the two players each get twenty pieces, such as riders or horses. One wins by taking control of the vital course of movement. In the game of *danqi* 彈碁 the one who can flick his pieces the greatest distance is the winner." (T 1813.40.649b27–c1) It is commonly understood that *danqi* originated in the Wei court. "Six-cards" is Parcheesi. In jar-tossing, one tosses sticks into a jar [in the middle of the room]. As for the "game of the eight roads to the capital" … [There is no explanation given for this.] For "fingernail-mirror" Master

Fazang says: "Rumored to be an Indian sorcerer who smeared some concoction on his fingernails, and uttering a spell could see good and evil fortunes." (T 1813.40.649c5–6) These kinds of divination are all forms of sorcery. One can also determine good and evil fortunes by manipulating grass, using spells on willow twigs, or on bowls, as well as by doing phrenology.

iv. Advancing in the True Vehicle 趣正乘故

1. Don't Retreat from the Aspiration for Enlightenment 退菩提心戒第四 (#34)

[經] 若佛子護持禁戒、行住坐臥、日夜六時、讀誦是戒、猶如金剛、如帶持浮囊、欲度大海、如草繫比丘。常生大乘善信、自知我是未成之佛、諸佛是已成之佛。發菩提心、念念不去心。若起一念二乘外道心者、犯輕垢罪。

My disciples, you should uphold the precepts when walking, standing, sitting, and lying down. You should chant these precepts during all the six periods of the day and night, You should be as firm as adamant; as desperate as someone carrying a life-raft who intends to cross the ocean; as moral as the monks tied up by the grass. Always producing the wholesome faith of the Great Vehicle, know yourself to be an incomplete buddha, and that the buddhas are complete buddhas. Giving rise to the aspiration for enlightenment, never leave this aspiration, even for a moment. If you give rise to even one thought of following the practices of the two vehicles or the non-Buddhists, it constitutes a minor transgression of the precepts.

述曰。大菩提心、萬行之本、菩薩淨戒、三德之原。故制堅持、不應暫失。言行住坐臥者、勸勢相接。如華嚴頌言。「譬如人攢火、未出數休息、火勢隨止滅、懈怠者亦然。」

[Commentary] The great aspiration for enlightenment is the basis for the myriad practices; the pure precepts of the bodhisattvas are the fount of the

three kinds of virtue.[25] Therefore the regulation is to be firmly upheld—you should not disregard it for even a moment. "When walking, standing, sitting, and lying down" refers to the continuity of awareness. As the verse in the *Flower Ornament Sutra* says:

> It is like a person starting a fire with a drill,
> Who keeps taking a rest before the fire starts.
> The accumulated friction is lost each time,
> Inattentiveness to practice is like this. (T 278.9.428c4–5)

言猶如金剛者、意堅固不可壞也。如帶持浮囊者、見微小罪、生大怖畏、微有缺漏、易沈流故。如涅槃云、「菩薩護戒、如護浮囊。譬如有人、帶持浮囊、欲度大海。路逢羅刹、乞索浮囊、不可分與。生死大海、護戒浮囊、煩惱鬼索、不可小缺、畏沒死故。」廣說如彼。如草繫比丘者、旣生怖已、終無犯也。如莊嚴論說、

"Firm as adamant" means that the mind is impervious to corruption. As for "as desperate as someone clinging to a life-raft": if you see the smallest misdeed it is cause for great fear; with the smallest leak in the raft, you will easily drown. As the *Nirvana Sutra* says:

> The bodhisattva's maintenance of the precepts is like a person protecting his raft. It is like a person who is carrying a raft with the intent of crossing the ocean. On the road he meets an ogre who begs him for the raft, but he can't give him a part of it. In the great ocean of birth and death, maintaining the precepts is the raft, which one cannot allow to be damaged at the request of afflicted demons, lest one end up drowning. It is elaborated in detail in the sutra. (T 374.12.432b4–24)

As for the monk tied up by the grass, once you have become afraid, you will never violate the precepts. As the *Mahāyāna-sūtrâlaṃkāra* says:

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25 Three aspects of the Buddha's virtue: the merit of his compassion 恩德; the merit of severing affliction 斷德; the merit of his wisdom 智德.

「有諸比丘、爲賊所剝、裸形伏地、以連根草縛之、經宿不轉。國王因獵、見草中裸形、謂是外道。傍人答云、是佛弟子、何以得知、其右膊全黑、是偏袒之相。王卽以偈問云。看時似無病、肥壯有多力、如何爲草繫、日夜不轉側。爾時、比丘以偈答曰、此草甚危脆、斷時豈有難、但爲佛世尊、金剛戒所制。王發信心、解放與衣、將至宮中、爲造新衣、種種供養。」況菩薩戒。

There were some monks, who, having had their robes stolen by thieves, were made to lie prostrate on the ground, where they were tied down with roots and grass, and spent a night without moving. A king who was hunting passed that way, and seeing the naked bodies in the grass, assumed that they were non-Buddhist ascetics. But an attendant said, "No, these are followers of the Buddha. How do we know? Because their right shoulders are completely tanned due to their custom of baring their right shoulders." The king thus posed a question in verse, saying:

When I saw you, it seemed that you were not ill.
Being stout and powerful.
How is it that this grass
Could bind you motionless for a whole day and night?

A monk replied in verse:

This grass is extremely tender
How could there be any difficulty in breaking free from it?
It is simply that we observe the adamantine regulations
For our Lord Buddha.

With this, the king's faith was sparked. He released them and gave them clothes. When they arrived to his palace he had new clothes made for them, and provided other offerings. (not found)

How much more so with the case of the bodhisattva precepts?

言若起一念二乘等心輕垢罪者、退乘本故。如大般若戒品云、「若菩薩、設殑伽沙劫、受妙五欲、於菩薩戒、猶不名犯、若起一念二乘之心、卽名爲犯。」

As for "If you give rise to even one thought of following the practices of the two vehicles or the non-Buddhists, it constitutes a minor transgression of the precepts." This is to slide back from the vehicle-as-basis. As the *Mahāprajñāpāramitā-sūtra*'s Chapter on Precepts says: "If, for example, a bodhisattvas was to experience the five subtle desires for kalpas as many as the grains of sand in the Ganges, although this would not be considered an infraction of the bodhisattva precepts, giving rise to one moment of thought of practicing the two vehicles is called an infraction."

v. Non-avoidance in Making Vow 不離發願故

1. Don't Fail to Make Vows 不發願戒第五 (#35)

［經］若佛子常應發一切願、孝順父母師僧三寶、願得好師同學善友知識。常教我大乘經律、十發趣、十長養、十金剛、十地。使我開解。如法修行、堅持佛戒、寧捨身命、念念不去心。若一切菩薩、不發是願者、犯輕垢罪。

[Sutra] My disciples, you should always make all vows: to be filial and complaisant towards parents, teachers, monks, and the three treasures. You should vow to meet good teachers, fellow students, and other reliable Buddhist friends. You should vow to always teach my Great Vehicle scriptures and vinaya, the ten departures for the destination, ten kinds of nurturing, ten adamantine states of mind, and the ten grounds, making all of my teachings clear for others. You should vow to practice according to the Buddha's teachings, to firmly maintain the Buddha's moral code, even to the point of sacrificing body and life, never forgetting one's vow for even a moment. If bodhisattvas do not make these vows, it constitutes a minor transgression of the precepts.

述曰。邪正是非、莫不由願。或有小善、招無量果、或有多善、感狹小果。引行趣

果、願爲最要。今此文意、應發大願、孝順二恩。一覆育生身恩、卽父母也。二長養法身恩、卽師衆也。孝順爲因、大願爲緣、所願成就、此中意也。願有四種。得好師等者、親近善士願。常教我等者、聽聞正法願。使我開解者、如理作意願。如法修行者、法隨法行願。如是四願、盡攝諸善。是故上言發一切願。

[Commentary] Mistaken and correct, right and wrong, there is nothing that is not based on one's vows. Sometimes a small amount of wholesome activity brings immeasurable results, and sometimes a great deal of wholesome activity only brings limited results. In order to have one's practices lead to fruition, one's vow is of utmost importance. The point of the present text is that one should give rise to the great vow to be filial and respectful to the two main parties to whom one has obligations: the first is the obligation to those who protected, raised, and gave birth to one's physical body—one's father and mother. The second is the obligation to those who have nourished their Dharma body—one's teachers and the saṃgha. With piety and respect as the cause, and the great vow as the condition, that which one has vowed to achieve is achieved. This is the main point here. The vow has four types: "Meeting good teachers" and so forth is the vow to become intimate with enlightened masters. "Always clarifying my teachings" and so forth is the vow to hear the correct Dharma. "Making my teachings clear" is the vow to think accurately. "Vowing to practice according to the Buddhist teachings" is the vow practice the Dharma in accordance with the Dharma. These four vows subsume all kinds of wholesome practices. Therefore it says above "make all vows."

vi. Making the Vows 立誓願故

1. Don't Fail to Initiate the Vow on Your Own 不生自要戒第六 (#36)

[經] 若佛子發十大願已、持佛禁戒。作是願言、「寧以此身、投熾然猛火大坑刀山、終不毀犯三世諸佛經律、與一切女人、作不淨行。」復作是願、「寧以熱鐵羅網、千重周匝纏身、終不以破戒之身、受於信心檀越、一切衣服。」復作是願、

「寧以此口、呑熱鐵丸、及大流猛火、經百千劫、終不以破戒之口、食信心檀越百味飲食。」復作是願、「寧以此身、臥大猛火羅網熱鐵地上、終不以破戒之身、受信心檀越、百種牀座。」復作是願、「寧以此身、受三百鉾刺、經一劫二劫、終不以破戒之身、受信心檀越、百味醫藥。」復作是願、「寧以此身、投熱鐵鑊、經百千劫、終不以破戒之身、受信心檀越、千種房舍屋宅園林田地。」復作是願、「寧以鐵鎚、打碎此身、從頭至足、令如微塵、終不以破戒之身、受信心檀越恭敬禮拜。」復作是願、「寧以百千熱鐵刀鉾、挑其兩目、終不以破戒之心、視他好色。」復作是願、「寧以百千鐵錐、遍劖刺耳根、經一劫二劫、終不以破戒之心、聽好音聲。」復作是願、「寧以百千刃刀割去其鼻、終不以破戒之心、貪齅諸香。」復作是願、「寧以百千刃刀、割斷其舌、終不以破戒之心、食人百味淨食。」復作是願、「寧以利斧斬斫其身、終不以破戒之心、貪著好觸。」復作是願、「願一切衆生悉得成佛。」而菩薩若不發是願者、犯輕垢罪。

[Sutra] My disciples, once you have committed yourself to the ten great vows, you will uphold the Buddha's precepts. You should vow: "I would rather throw my body into a raging fire, a great pit, or on top of a pile of swords, than in the three divisions of time violate the buddhas' vinaya scripture; I will never commit an immoral act with any woman."

You should also vow: "I would rather wrap myself in a burning steel net of a thousand layers, than ever, with the body that has broken precepts regarding bodily actions, accept any offerings of clothing from faithful donors."

You should also vow: "I would rather with this mouth swallow hot iron balls, or even a great molten flow for a hundred thousand kalpas, rather than with the mouth that has broken the precepts verbally, partake of the any of the range of offerings of food and drink offered by faithful donors."

You should also vow: "I would rather (with this body) lie down on the ground that is covered with a great fiery net and red-hot swords, than with the body that has broken the precepts regarding bodily actions, accept any of the wide varieties of seats or stools offered by faithful donors."

You should also vow: "I would rather be impaled by three hundred spears for one or two kalpas, rather than with the body that has broken the precepts regarding bodily actions, receive any of the wide varieties of medicine offered by faithful donors."

You should also vow: "I would rather (with this body) be thrown into a scorching iron cauldron and be boiled for a hundred eons, rather than, with the body that has broken the precepts regarding bodily actions, receive any of the wide varieties of dormitory rooms, homes, groves, or cropland offered by faithful donors."

You should also vow: "I would rather have my body be pulverized into dust with iron mallets from head to toe, than, with the body that has broken the precepts regarding bodily actions, accept any forms of demonstration of reverence offered by faithful donors."

You should also vow: "I would rather have my eyeballs plucked out by a hundred thousand red-hot iron swords, than with the mind that has broken the precepts regarding thoughts, look upon the attractive shape of another."

You should also vow: "I would rather have my ears pierced from all around by needles being driven by a hundred thousand iron hammers for one or two kalpas, than with the mind that has broken the precepts regarding thoughts, listen to enjoyable music."

You should also vow: "I would rather have my nose cut off by a hundred thousand knives and swords, rather than with the mind that has broken the precepts regarding thoughts, desire to savor various aromas."

You should also vow: "I would rather have my tongue cut off by a hundred thousand knives and swords, than with the mind that has broken the precepts regarding thoughts, partake in the variety of delicious foods prepared by people."

You should also vow: "I would rather have my body chopped up by sharp axes, than with the mind that has broken the precepts regarding thoughts, desire to touch things that feel good."

You should also vow: "I vow to help all sentient beings, without exception, to attain enlightenment."

If bodhisattvas do not make these vows, it constitutes a minor transgression of the precepts.

述曰。雖發大願、若不要心。慣習之惡、難可棄之。傾貝酌海、潤羽灑林、獲珠

感帝之至、莫不由於誓願。是故制立要契之戒。云何名爲十大願耶。謂發菩提心經云、「初始發心、大悲爲首、皆發轉勝十大正願。」一願曾今所有善根、施與衆生、共成佛道。二願由此善、不生無佛國。三願生已、常不離佛、如影隨身。四願如應爲我說法、成菩薩五通。五願由此、卽達二諦、得正法智。六願得智、爲衆生說、恆令開解。七願佛力徧生十方、奉佛聽法、廣攝衆生。八願聞已、隨轉法輪、聽我名者、發菩提心。九願令發菩提心已、常隨利樂、荷正法擔。十願荷已、雖行正法、心無所行。是名十大願。總誓此願、如眞法界、無所不至、如衆生界、終無盡期。發此願已、立十三誓。此中初十二、護戒誓願、後一證果誓願。初中前七、護戒律儀、後五護根律儀。二種律儀、如瑜伽說。此中寧以此身、投火坑等、人間火等、害一肉身、犯戒之罪、害法身故、校量應知。

[Commentary] Even if you give rise to the great vow, you must continue to pay close attention. Long-habituated unwholesome habits are difficult to get rid of. The achievements of using a shell to scoop out the ocean, watering the forest with dampness from bird's wings, or obtaining the jewel to be born as emperor—there are none that do not rely on the making of a vow; hence the establishment of a precept that institutes a set of vows. What are the ten vows? The *Sutra on Producing the Aspiration for Enlightenment* says: "In the initial production of the aspiration, great compassion is foremost, and the rest produce each other in sequence, extending to ten great correct vows."[26] (1) The vow that all wholesome roots cultivated in the past and present will be conferred on sentient beings, so that they can share in the attainment of enlightenment. (2) Based on these wholesome roots, one vows not to fail to give rise to Buddha-lands. (3) Having given rise to Buddha-lands, one vows to never be separated from the buddhas, in the same way that one's shadow follows one's body. (4) The vow to appropriately teach the Dharma taught by the Buddha, and to attain the five supernormal powers of the bodhisattva. (5) Based on this, one vows to fully understand the two truths, and attain understanding of the true Dharma. (6) The vow, having attained this understanding, to teach sentient beings, and continually cause them to

[26] T 1659.32.510b6. The list of ten vow that ensues here is a condensed version of the explanation of vows given in the 發菩提心經論, which extends from this line to line b26.

awaken. (7) The vow to have the buddhas use their supernormal powers to be born throughout the ten directions, having sentient beings gain a hearing of the Buddha's true Dharma, broadly bringing sentient beings into the fold. (8) The vow that, with the sentient beings having heard this teaching, the buddhas continue to turn the wheel of the Dharma, to hear my name, and to give rise to the aspiration for enlightenment. (9) Having caused sentient beings to give rise to the aspiration for enlightenment, one vows to always bring them joy, and to bear the true Dharma for them. (10) Having borne the true Dharma, one vows, even though one practices the true Dharma, that the mind actually has nothing to practice. These are called the ten great vows.

總誓此願、如眞法界、無所不至。如衆生界、終無盡期。發此願已、立十三誓。此中初十二、護戒誓願、後一證果誓願。初中前七、護戒律儀、後五護根律儀。二種律儀、如瑜伽說。此中寧以此身、投火坑等。人間火等、害一肉身、犯戒之罪、害法身故、校量應知。

In general, making this vow it is like the true Dharma realm, which has no limit to its extent. Like the sentient worlds, in there is in the end, no time of its extinction. Having finished establishing these vows, one establishes the thirteen vows given in this sutra. Among these, the first twelve are vows to observe the precepts, and the last is the vow to actualize enlightenment. Among these twelve, the first seven are about observing the restraints of morality, and the last five are precepts about guarding the senses. The interpretation of these two kinds of precepts is like that given in the *Yogâcārabhūmi-śāstra*. Among these, regarding the ones that say "I would rather throw my body into a burning pit" and so forth. As for human beings being faced with fire and so forth, since harming one's physical body is a breach of the precepts, the harm must be inflicted on the Dharma body, so it should be understood in a relative way.

vii. Avoiding Danger 離難故

1. Don't Intentionally Go to Dangerous Places 故入難處戒第七 (#37)

［經］若佛子常應二時頭陀、冬夏坐禪。結夏安居、常用楊枝、澡豆、三衣、瓶、鉢、坐具、錫杖、香爐、漉水囊、手巾、刀子、火燧、鑷子、繩牀、經律、佛像、菩薩形像。而菩薩行頭陀時、及遊方時、行來百里千里、此十八種物、常隨其身。頭陀者、從正月十五日、至三月十五日、八月十五日、至十月十五日。是二時中、此十八種物、常隨其身、如鳥二翼。若布薩日、新學菩薩、半月半月布薩、誦十重四十八輕戒時、於諸佛菩薩形像前、一人布薩、即一人誦、若二人三人、乃至百千人、亦一人誦、誦者高座、聽者下坐、各各披九條七條五條袈裟。結夏安居、一一如法。若頭陀時、莫入難處、若國難惡王、土地高下、草木深邃、師子虎狼、水火風難、及以劫賊、道路毒蛇、一切難處、悉不得[入一切難處故。頭陀行道、乃至夏坐安居]是諸難處、悉亦不得入此難處、況行頭陀者、見難處而故入者、犯輕垢罪。

[Sutra] My disciples, you should always practice the austerities (*dhūta*) at the two designated times—the winter and summer meditation intensive training periods. When you go to the summer retreat, you should bring the monk's staples: willow twigs (toothbrush), soap, the three garments, a water bottle, a bowl, meditation mat, walking staff, censer, water filter, hand towel, knife, flint stone, tweezers, folding chair, sutras, vinayas, a buddha image, and a bodhisattva image. When bodhisattvas are practicing austerities, or when they are traveling, whether a hundred or a thousand *li*, should always have these eighteen articles with them. *Dhūta* should be practiced from the fifteenth of the first month up to the fifteenth of the third month, and from the fifteenth of the eighth month up to the fifteenth of the tenth month. One should have these eighteen articles on his person during both of these periods, like a bird with its two wings.

On the days of *poṣadha* (precepts confessional), the newly initiated bodhisattva monks will do *poṣadha* in bi-weekly installments. When they chant the ten grave and forty-eight minor precepts, they should do their confession before the images of the buddhas and bodhisattvas. If there is just one person doing *poṣadha*, there should be one person chanting. If there are two, three, or even a thousand people doing *poṣadha*, there should also

be one person chanting. The intoner should sit in the high seat, with the listeners sitting below, each covering himself with a nine-panel, seven-panel, or five-panel robe. At the commencement of the summer retreat, each item of protocol should be followed according to the rules. When intensified discipline is being practiced, you should not enter dangerous places. You should not enter countries in political disorder, or which are ruled by evil kings. You should not enter precipitous grounds, nor dense forests, nor places where there are lions, tigers, or wolves. You should not enter areas where there are floods, fires, or typhoons, nor where there are brigands, nor traverse snake-infested paths. You should not enter such places in any case, but even more so, during the time of intensified discipline or the meditation retreat, you should not enter. If you are aware that a place is dangerous and you deliberately enter, this constitutes a minor transgression of the precepts.

述曰。身心道器、不敢毀傷。逐靜遊行、亦避嶮難也。言頭陀者、新音杜多、此云抖擻、抖擻煩惱生死染故。如善意天子經云、「抖擻貪瞋癡三界六入等。」依瑜伽等、或十二、或十三、謂依食四、依衣有三、敷具有六。依食四者、一常期乞食、隨往還家、隨得受故。二次第乞食、巡家乞故。三但一坐座食。四先止後食。瑜伽論云、「初二對治美食貪、後二對治多食貪、若依乞食無差別性、十二杜多、若開十三。」大智論云、「受請食者、若得起慢、不得懊惱、受僧食者、隨衆事多、心散妨道、受常乞食。」尚求一食、多有所妨、況小食等。故一坐食。有雖一食、極飽妨道、故節量食、謂隨所食三分留一、卽身輕安、易消無患。

[Commentary] The body and mind are the vessels of the Way, and we don't dare to damage them. While traveling in search of quietude, one must also avoid putting oneself in danger. The term *dhūta* 頭陀 is more recently transliterated as *dùduō* 杜多 and is interpreted to mean "shaking off", as one shakes off the defilements of the afflictions and birth-and-death. As it says in the *Sutra of Prince Subuddhi*: "One shakes off craving, ill will, delusion, the three realms, the six sense fields, and so forth."[27] According

[27] No source found, but cited in a couple of other Vinaya commentaries, for example, T 1804.40.129b1 has 聖善住意天子經云。頭陀者抖擻貪欲瞋恚、愚癡、三界六入。

to the *Yogâcārabhūmi-śāstra* and so forth, there are either twelve or thirteen *dhūta*s, which includes four concerning eating, three concerning clothing, and six concerning bedding. The four that deal with eating are: (1) always living on alms, which means going out and returning from people's homes, and thus receiving food; (2) begging for food in order, meaning the order in which one visits homes; (3) eating the meal in just a single sitting; (4) not accepting food after having risen from one's seat. The *Yogâcārabhūmi-śāstra* says: "The first two deal with the desire for tasty food; the last two deal with the desire for the volume of food. For depending of begging for food without preferentiality, there are the twelve *dhūta*s, or thirteen *dhūta*s." The *Mahāprajñāpāramitā-śāstra* says: "Those who receive invitations to meals by patrons should not be anguished about feeling proud. The reason for accepting donated food is to limit the number of involvements that distract the mind and obstruct practice. That is why monks beg for food. " (T 1509.25.537c9–13) If even the procurement of one meal brings such distraction, how much more the case for snacks and so forth? Therefore one should eat in a single sitting. But even in the case of a single meal, overfilling oneself obstructs practice; therefore one should eat a limited amount, which means that one should put back a third of what is served. Doing this, your body will be light; you will have good digestion without problems.

衣中有三者、一但持三衣、二但持毳衣、三持糞掃衣。如次對治、多衣輭觸、上妙三貪。大智論云、「衣輒蓋身、不多不少。少欲知足、故受三衣。好衣難覓、亦招賊難、故受納衣等法。」敷具六者、一住阿練若、除諠雜貪。近遠去一拘盧捨。西域記云、「名一牛吼、謂大牛吼聲可聞也。」

Regarding clothing there are three practices: (1) only keeping the three garments; (2) only wearing woolen garments; (3) making one's garments from discarded scraps of material. These counteract, in order, the craving for lots of clothes, for soft clothes, and for refined clothes. The *Mahāprajñāpāramitā-śāstra* says: "One should just cover one's body, with neither too much nor too little. Lessening your desires you can be satisfied—therefore the monks receive the three garments. Good clothes are difficult to

take care of, and also invite theft; thus they should be made out of discarded fabrics." (T 1509.25.538b4–6) In the category of bedding there are six. The first is staying in a secluded place; this removes the desire for worldly distractions. You should keep yourself secluded by the distance of one *krośa*. The *Record of Travels to the Western Regions* says: "[A *krośa* is explained to be] one bull's lowing. It is the distance from which a bull's lowing can be heard." (T 2087.51.875c8–9)

大智論云、「雖出居家、還屬師徒、心復嬈亂。故受練若。」二樹下坐。瑜伽論云、「除屋宇貪。」三露地坐。智論云、「除好樹貪。月光徧照、空中明淨、心易入空三昧故。」四塚間坐。除婬泆貪、易得離欲故。五常期端坐。除倚臥貪。智論云、「身四威儀中、坐爲第一、食易消化、離沈掉故。」六處如常坐。除敷具貪、一敷設後、終不數數翻修理故。

The *Mahāprajñāpāramitā-śāstra* says: "Even if one leaves home, when one returns [to the temple] and meets his teachers and students, his mind is once again agitated—hence the practice of staying in a secluded place." (T 1509.25.537c4–6) The second is sitting beneath the trees. The *Yogâcārabhūmi-śāstra* says: "It rids one of the desire for a roof over one's head." (T 1579.30.422c14) The third is sitting out in the open air. The *Mahāprajñāpāramitā-śāstra* says: "This rids one of the desire for nice trees. As the moonlight shines everywhere, the sky is clear. In one's mind, it is easy to enter the absorption into emptiness." (T 1509.25.538a25–27) Fourth is the practice of sitting in cemeteries, which rids one of excessive sexual desires, as it is easy to gain freedom from desires there. Fifth is the practice of continual sitting, which rids one of the desire to lie down. The *Mahāprajñāpāramitā-śāstra* says: "Among the four postures, sitting is the best. It is easy to digest food, since there is no up and down movement." (T 1509.25.538a27–28) The sixth is to always sit in one place. Once you have laid out your mat, you should not keep readjusting it.

瑜伽論云、「由食等貪、不順梵行、如未彈毛、不任作氈。今此杜多、淨修令純、

有所堪任、不增不減。」智論云、「佛法唯以智慧爲本、不以苦爲先。是法皆助道、諸佛常讚歎。」言二時頭陀者、春秋二時、宜皆遊方。冬夏坐禪者、以極寒熱、宜攝迹故。七十三云、「菩薩雖行十二杜多、不貴阿練若等法。」

The *Yogâcārabhūmi-śāstra* says:

Based on desires for food and so forth, one does not follow pure behavior; it is like unshot wool, which is not fit to be used for fine garments. Now, these practices of intensified discipline purify the mind and make it straight, the way it's supposed to be—with nothing added and nothing subtracted. (T 1579.30.422b22–c3)

The *Mahāprajñāpāramitā-śāstra* says: "The Buddhadharma takes nothing but wisdom as its basis; it does not take suffering as primary. These teachings all augment the Way, and are always praised by all buddhas." (T 1509.25.538b14–16) The "two times of practicing *dhūta*" are the spring and fall, which are both good times for traveling. The seated intensive meditation sessions are carried out in winter and summer, since the extreme cold and heat are appropriate for inner reflection. As it says in roll seventy-three: "Even though the bodhisattvas practice the twelve kinds of intensified discipline, they do not place special value on living away from people." (Source not located)

解云 以順聲聞少事行故。此中楊枝、口香除熱、故晨嚼之。楊枝有德、如阿含說。澡豆落垢去膩洗身。三衣者、三世諸佛、福田之相。大悲經說、「若佛子於我滅後、有戒無戒、但有被著如來三衣、從慈氏佛、終至樓至佛、皆得涅槃、無有遺餘。」瓶持水器、鉢欲乞食。梵言鉢多羅、此云應量器。大者卽容斗半、小卽可受五升。律制鐵瓦、餘不得畜。坐具護衣之觸、錫杖止毒蟲獸、香爐感佛、漉水救生、手巾拭手、刀子割甲、火燧求火、鑷子拔刺、繩牀安身、經律生解、尊像起信。是故道具、必須具也。

Explanation: This is because they follow a small number of the practices of the śrāvakas. As for the willow twigs mentioned here, they scent the mouth and remove heat; hence they are chewed in the morning. The further

attributes of willow twigs are explained in the Āgamas. Soap cleanses the body by removing dirt and dissolving oils. As for the three garments, they are the mark of the buddhas of the three divisions of time as being fields of merit. As the *Mahākaruṇā-puṇḍarīka-sūtra* says: "Whether or not my disciples subsequent to my extinction have the precepts, if they simply wear the three garments of the Tathāgata from Maitreya Buddha down to Rudita Buddha, all attain nirvana without remainder." (T 380.12.958a22–28) The bottle is for drinking water; the bowl is for begging for food. The Sanskrit term is *pātra*, which is translated into Chinese as "vessel for the appropriate amount" 應量器. A large bowl is about one and a half *dou*[28] A small bowl can hold about five *sheng*[29] The Vinaya regulates metalware and chinaware, and extras cannot be accumulated. Chairs are used to protect clothes from touching the ground; a staff with a ring is to ward off poisonous insects and larger animals. The censer is used to respond to the Buddha; a water filter protects the life (of small bugs, etc.). The towel is for wiping the hands; the knife is for cutting the nails; the flintstone is for lighting fires; the tweezers are for pulling thorns; the folding chair is for taking a rest; the sutras and vinayas are to bring liberation; the images are to arouse faith. Therefore a monk must have all these implements.

十八種物者、義寂師云、「除楊枝澡豆、取三衣等、別開經律佛菩薩故。」然唐國說、「三衣爲三、經律爲一、佛菩薩爲一、故十八。」常隨其身、如鳥二翼者、道具已足多事故。如大集云、「初業菩薩、常樂寂靜、不樂多事、於多事人、莫起嫌心。」若優婆塞戒經云、「優婆塞、應畜僧伽梨、衣鉢、錫杖。」此何所用。和上云、「菩薩亦有心出家故。」如無垢稱經、讃維摩詰云、「不離三衣鉢等。」餘文可解。於難處中、有其二文、一制初入。如經、「若頭陀時、莫入難處。」所謂國難等、一切難處中也。二制住中。如經、「悉不得入一切難處故。」言頭陀乃至夏坐安居自下、如次牒前結犯。是諸難處、亦不得入者、牒初制也。此諸難處、

28 This would be approximately 9 liters according to Tang standards, but could be less if the standards of an earlier period are implied.

29 Approximately 3 liters in the Tang standard.

况行頭陀者、牒後制也。見難處已下、擧違結罪。

As for arriving at the number eighteen, Master Uijeok said: "Leaving aside the willow twigs and soap, we take the garments as three separate items, then separately count the sutras, vinayas, buddha, and bodhisattva images [as one each]." (T 1814.40.683a27–b1) Yet there is a saying in the Tang: "The three garments are counted as three items; the sutra and vinayas count for one, and the Buddha and bodhisattva images count for one, thus, eighteen."[30] As for "one should have these eighteen articles on his person during both of these periods, like a bird with its two wings": this is because it is troublesome to always be making sure that one is sufficiently prepared. As the *Mahāsaṃnipata-sūtra* says: "Bodhisattvas who have just gotten started in their practice always like tranquility, and they don't like to be busy. They should not resent people who are busy."[31]

This being the case, how are we to understand the sentence in the *Sutra on Upāsaka Precepts* that says: "*Upāsaka*s should stock up on *saṃghāṭī*s, robes and bowls, and staves." How are these to be used? A venerable says: "Among bodhisattvas, there are also those who leave society mentally." It is like in the *Vimalakīrti-sūtra*, where Vimalakīrti is praised for saying "I am never apart from my three garments, bowl and so forth." (T 476.14.564a27–28) The rest of the terminology is readily understandable.

Concerning the discussion of difficult locations, there are two sentences. The first prohibits *initial entry* into dangerous places, where the sutra says "When intensified discipline is being practiced, you should not enter dangerous places." This refers to all dangerous situations, such as a country in turmoil. The second prohibits *staying* in dangerous situations, saying "you should never enter dangerous places." From the phrase "intensified discipline and the summer meditation retreat" point that the [non-attention

30 A text by this name is not known. A similar, but again slightly different version of this line appears in Fazang's commentary at T 1813.40.651a22.

31 Not in the *Mahāsaṃnipata-sūtra* as indicated, but the *Mahāratnakūṭa-sūtra*. Not a direct quote; see T 310.11.485a13–15

to] respective previous items each constitute a minor transgression of the precepts. That these dangerous situations should not be entered into is the first thing that is proscribed; the fact that they should especially not be entered into during periods of intensified discipline and so forth is the second thing that is proscribed; from “If you perceive that a place is dangerous” shows the mistake and the commission of the offense.

viii. Not Creating Confusion 無亂故

1. Don’t Sit Out of Order 坐無次第戒第八 (#38)

［經］若佛子應如法次第坐。先受戒者、在前坐、後受戒者、在後坐。不問老少。比丘比丘尼、貴人國王王子、乃至黄門奴婢、皆應先受戒者、在前坐、後受戒者次第而坐。莫如外道癡人、若老若少、無前無後、坐無次第、兵奴之法。我佛法中、先者先坐、後者後坐。而菩薩不次第坐者、犯輕垢罪。

My disciples, you should sit in the proper order. Those who received the precepts earlier should sit up front, and those who received the precepts later should seat in the back. It is not a question of physical age. Whether one is a monk, nun, aristocrat, king, prince, or a eunuch or slave, all should follow the order of ordination seniority with those who received the precepts earlier sitting in the front, at those who received the precepts later sitting in the back. You should not act like non-Buddhist fools who, whether older or younger, have no before or after, and no precedence in their seating arrangements. This is the way of soldiers and slaves. In our Buddhist protocols, the seniors sit in the front, and the juniors sit in the back. If bodhisattvas do not sit in order, it constitutes a minor transgression of the precepts.

述曰。佛法中者、戒爲上首、不同世間年歳爲尊。尊卑若亂、卽無軌則、故今制也。不問老少等者、法藏師云、「有釋令四衆、雜合通坐。」非也。此文意者、通擧別制。實隨自宗、各依次坐。義寂師云、「諸師釋不同、一云、但受菩薩戒爲次第。一云百歳比丘、未受菩薩戒、坐於十歳菩薩已下。若受卽依舊夏數坐。戒亦

反成菩薩戒故。如此在家奴主亦爾、尊卑異故。如比丘後受、在百歲尼上。一云不問聲聞菩薩差別、但先受戒、即在前坐。如智論說、文殊彌勒、入聲聞衆、次第坐故。在家亦應先受聲聞五戒爲上。雖主後受於奴爲上、類不雜故。猶如僧尼、尊卑不雜。」

[Commentary] Within the Buddhist teachings, what the Vinaya regards as paramount is not the same as worldly seniority. If precedence is confused, then there will be no standard for order. Such disorder is here proscribed. As for "It is not a question of physical age," Master Fazang says: "There is an interpretation that this means that the four groups can just sit together indiscriminately," (T 1813.40.651b29–c1) which is wrong. The point of this passage is that there are both general and specific regulations. In actuality, according to the system of one's own school there is a certain order to sitting. Master Uijeok says:

> The interpretations of various teachers are not the same. One says that the order should be determined according to the time of reception of the bodhisattva precepts. Another says that a bhikṣu of one hundred years who has not received the bodhisattva precepts should sit below someone who has ten years' experience as a bodhisattva. If they have received them then they can be seated according to the number of their monastic years, since their precepts also are part of the bodhisattva precepts. It is the same case for householder servants or masters, who are differentiated into high and low classes. If a *bhikṣu* receives the precepts later, he still sits ahead of a nun of one hundred years. There is yet another interpretation wherein there is no question of distinction between *śrāvaka*s and bodhisattvas—whomever received his precepts first sits in front. As the *Mahāprajñāpāramitā-śāstra* explains, when Mañjuśrī and Maitreya entered the *śrāvaka* assembly, they sat in order of seniority. Lay believers who receive the five precepts of the *śrāvaka*s can also sit in front. Even though a master receives the precepts later, he is still superior to his servants, to there is no mix-up within each group. It is the same case with the *bhikṣu*s and *bhikṣuṇī*s, between whom there is no mix-up regarding seniority. (T 1814.40.683c27–684a27)

問。若爾出家貴勝爲上。答。如已放奴、受戒爲次。此中不問老少。卽不同律云、「沙彌生年爲次、若生年等、受戒爲次。」和上云、「據實菩薩雖是在家、坐於聲聞大僧之上。」如阿闍世王經云、「文殊云、'迦葉坐上、以耆年故。' 迦葉讓言、'我等在後。菩薩尊故。' 舍利弗云、'我等亦尊、已發無上心故。' 迦葉云、'菩薩年尊、久發心故。' 故文殊所將、二千在家、在前而住、迦葉等五百聲聞、在後而坐。」雖然若彼聲聞不和、卽依次坐。如智論云、「釋迦法、無別菩薩僧、是故文殊彌勒等、入聲聞衆、次第而坐。」

Question: If this is the case, then shouldn't the noblest of the world-renouncers go to the front?

Answer: If they have already released their servants, they should sit in the order in which they received the precepts. Here there is no question of physical age. This is different from the vinaya that says: "Novices sit in order of their age. If they are the same age, they sit in the order that they received the precepts. A venerable says: "In reality, even though a bodhisattva stays in society, he should sit in the front of the great śrāvaka monks."" (Source not found) As the *Sutra of King Ajātaśatru* says:

> Mañjuśrī said "Mahākāśyapa should sit up front, since he is the eldest." Mahākāśyapa declined, saying "We will sit in the back, since the bodhisattvas are to be venerated." Śāriputra said "We are also to be venerated, since we have given rise to the peerless aspiration." Mahākāśyapa said "The bodhisattva's seniority is due to their having given rise to the aspiration in the distant past." Therefore the contingent of Mañjuśrī—some two thousand lay practitioners, remained in the front, while Mahākāśyapa and the five hundred śrāvakas sat in the back.[32]

Even if it creates disharmony with the śrāvakas, they still sat in order. As the *Mahāprajñāpāramitā-śāstra* says: "It is because Śākyamuni[33] did not

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32 This exact story is not easy to locate in this sutra, but something vaguely touching on these points takes place starting from T 626.15.399c10.

33 Since the source text in the *Mahāprajñāpāramitā-śāstra* does not have the logograph 法 given here in 釋迦法, and the sentence makes better sense without it, I have left it out of the English rendering.

distinguish between the bodhisattvas and the monks. Therefore Mañjuśrī, Maitreya and their contingent could enter the bodhisattva assembly and take their seats in order." (T 1509.25.311c11–13)

此明現身出家爲初。爾時、現相相現、餘衆許故。若依文殊實戒次第、已經三大劫。不應雜坐故、亦非徧學入聲聞衆。若受聲聞、如富樓那、是聲聞衆、非菩薩故。總而言之、若純聲聞、不受菩薩戒、依次第坐。後受菩薩戒、聲聞夏雖多、依菩薩戒、次第而坐。設先所受、成菩薩戒、後轉乘時、方反成故。菩薩乘中、女人先受、於男爲上、但不雜坐。王臣奴主、若就俗坐、如其尊卑、若就法坐、悉受爲次。由此經云、「一切不問。」先者先坐。問。菩薩幾衆。答。智論、「四衆」謂彼論意、等受三聚、出家在家男女別故。若徧學者、如聲聞也。

This clarifies that the first priority in the assigning of seniority is the time one left home in the present life. At this time, the present aspects of one's career are concretely shown, which the rest of the assembly can accept. If we based it on the time when Mañjuśrī actually first received the precepts, then he would have already passed through three incalculably long eons. Since their seating should not be mixed, he also should not sit with the universally learned śrāvaka group. If one has received the śrāvaka precepts—someone like Pūrṇa Maitrāyaniputra, he belongs in the śrāvaka group, since he is not a bodhisattva. Generally speaking, if one is a pure śrāvaka, he does not receive the bodhisattva precepts, and should sit in order based on that. If he accepts the bodhisattva precepts afterwards, even though he may have a long Dharma career, he should sit in the order according to the time he received the bodhisattva precepts.

In the case where the precepts he received ended up being changed to the bodhisattva precepts, later on when he changes vehicles, he must reverse his ways to complete them. In the bodhisattva vehicle, if a woman receives the precepts first then she should sit ahead of the man, except for the fact that there is no mixed seating. Kings and ministers, servants and masters, should, when in secular seats, sit according to their social ranks; when they are in Dharma seats, they should sit according to the Dharma seniority. As this sutra says "there is no question about any of it." The first to receive the

precepts sit in front.

Question: How many groups of bodhisattvas are there?

Answer: the *Mahāprajñāpāramitā-śāstra* says: "Four groups." I.e., what this śāstra means is that those who receive the three types of precepts are grouped into male and female of lay practitioners and world-renouncers. Those who carry out their discipline all the way are like the śrāvakas.

ix. Profit and Happiness 利樂故

1. Don't Pursue Personal Gain 不行利樂戒第九 (#39)

[經] 若佛子常應教化一切衆生、建立僧坊。山林園田、立作佛塔。冬夏安居、坐禪處所。一切行道處、皆應立之。而菩薩應爲一切衆生、講說大乘經律、若疾病、國難、賊難。父母兄弟、和上、阿闍梨、亡滅之日、及三七日、乃至七七日、亦應讀誦講說大乘經律、齋會求福。行來治生、大火所燒、大水所漂、黑風所吹船舫。江河大海、羅刹之難、亦應讀誦講說此經律。乃至一切罪報三報、七逆八難、杻械枷鎖、繫縛其身、多婬多瞋、多愚癡多疾病、皆應讀誦講說此經律。而新學菩薩、若不爾者、犯輕垢罪。

[Sutra] My disciples, you should always teach all sentient beings to build monastic dwellings. In the forests and fields they should erect Buddha stūpas. For the winter and summer meditation retreats they should set up places for meditation, and should set up all kinds of facilities for the cultivation of the Way. And bodhisattvas should lecture on the Great Vehicle vinaya and sutra for all sentient beings when they are sick, or when there is national instability, or when beset by brigands. On funeral days, and on the twenty-first and forty-ninth days after the passing of parents, siblings, teachers, and precepts, you should also chant and lecture on the Great Vehicle vinaya and sutra, praying for their merit at these assemblies. For the livelihood of those who are traveling—those who are threatened by wildfires, those who are adrift at sea, those whose ships are blown by dark storms; those for whom the great rivers and seas who are plagued by ogres, you should also chant and

lecture on the vinaya and sutra. Also, for those who are incurring the three kinds of retribution for their past misdeeds, such as the seven heinous acts, or the eight difficult circumstances, whose bodies are bound with cuffs, shackles, pillories, and waist chains; who have much lust, much anger, much stupidity, and much disease: you should chant and lecture on this vinaya and sutra for all of them. But if newly initiated bodhisattvas do not do this, it constitutes a minor transgression of the precepts.

述曰。福慧二善、如二翼輪。隨闕一種、勝果難成。是以教化、立行道處、卽福行也、講經生解、卽智行也。修福生慧名利。法力救難名樂。如其次第、文相可解。疾病下、卽救難也。言行來治生者、南人經營產業爲治生、治生不利、亦講大乘也。救罪報中、報者、三時報罪也。救獄難中、在手曰杻、在足曰械、在頸名枷、在腰名鎖。皆由業報、致斯罪網。多疾病者、性多病等、前天行等、故有差別。何以皆制講大乘者、大乘利生、以爲本故。

[Commentary] The two wholesome efforts of merit and wisdom are like two wings, or two wheels. If you are missing one, success is difficult to achieve. Thus, teaching disciples to build facilities for the cultivation of the Way is meritorious practice. Lecturing on the sutras and making others understand is wisdom practice. Cultivating merit and generating wisdom is called benefit. Using the power of the Dharma to rescue those in danger is called happiness. The passages of the sutra can be understood according to this framework. All of the text after "they are sick" deals with rescuing people from danger. "Livelihood of those who are traveling" refers to the livelihoods of those who are engaged in business trying to earn a living. If they are not succeeding in making a living, you should also provide a lecture on the Great Vehicle. The word "retribution" in "saving people from the retribution for misdeeds" refers to the retribution that comes in the three divisions of time. Regarding the rescue from imprisonment, those implements that bind ones hands are called "handcuffs" 杻; those which bind ones feet are called "shackles" 械; that which restrains a person at the neck is called "pillory" 頸; that which holds one at the waist is called "chains" 鎖. All end up in the ropes of punishment as the retribution of one's actions. "Much sickness"

refers to being sickly and so forth. These distinctions are based on one's actions in previous lives. Why is it that these are all to be eased by someone lecturing on the Great Vehicle? Because bringing benefit is the basis of the Great Vehicle.

言梵壇者、此翻默擯。不受調伏、故以治也。如是九戒、應當學敬心奉持。梵壇品中當說。

[Sutra] *Brahmadaṇda* is translated as "stopping conversation." Since the violator won't accept correction, he is dealt with in this way. The following nine precepts should be studied earnestly and maintained reverently. They are explained in detail in the Chapter on Brahmadaṇda.

E. Division of Nine Precepts 判九戒

自下九戒、初五以戒攝受、後四以悲教化。初五如次攝器故、簡非故、外護故、內護故、恭敬故、後四如次、唱導故、說化故、遮惡故、護正故、所爲應知。

[Commentary] Among the ensuing nine precepts, the first five deal with using moral discipline to gather in believers, and the final four deal with the compassionate instruction given to others. The first five are: container for reception, selecting and rejecting, guarding the external, guarding the internal, being respectful. The final four are: preaching to people and leading them; teaching and converting, suppressing evil, protecting the correct. Their contents should be properly understood.

i. Using Moral Discipline to Gather In 以戒攝受

a. Gathering in People of Various Capacities 攝機故

1. Don't Err in Terms of Who Can be Taught 攝化漏失戒第一 (#40)

［經］ 佛言。佛子、與人受戒時、不得簡擇。一切國王王子大臣百官、比丘比丘尼、信男信女、婬男婬女、十八梵天、六欲天子、無根二根、黃門奴婢、一切鬼神、盡得受戒。應教身所著袈裟、皆使壞色、與道相應。皆染使青黃赤黑紫色。一切染衣、乃至臥具、盡以壞色。身所著衣、一切染色。若一切國土中、國人所著衣服、比丘皆應與其俗服有異。若欲受戒時、師應問言、"汝現身、不作七逆罪耶。" 菩薩法師、不得與七逆人、現身受戒。七逆者、出佛身血、殺父、殺母、殺和上、殺阿闍梨、破羯磨轉法輪僧、殺聖人。若具七遮、卽現身不得戒。餘一切人、盡得受戒。出家人法、不向國王禮拜、不向父母禮拜、六親不敬、鬼神不禮。但解法師語。有百里千里、來求法者、而菩薩法師、以惡心瞋心、而不卽與授一切衆生戒者、犯輕垢罪。

[Sutra] The Buddha said: "My disciples, when you confer the precepts on people, you should not discriminate. Whether they be kings, princes, senior ministers, or government officials; monks, nuns, lay male and female believers, libertines or prostitutes; whether they be the celestials of the eighteen Brahma heavens, or the celestial children of the six heavens of desire; whether they be sexless or hermaphrodites, eunuchs or slaves, or disembodied spirits—all should be able to receive the precepts."

"Those who would confer the precepts should be wearing monastic garb, all of which should be of faded colors, appropriate to the religious path. All should be dyed with blue, yellow, red, black, or purple. All dyed garments, as well as all bedding, should be of faded colors. Whatever garments are worn should be of faded dyed colors. Whatever land you may be teaching in, there should be a difference between the clothes worn by monks and nuns as compared with the secular people of that land."

"When someone wants to receive the precepts, the preceptor should inquire: 'In this life, have you ever committed one of the seven heinous acts?' A bodhisattva preceptor should not confer the precepts on anyone who has committed one of the seven heinous acts in this life. The seven heinous acts are: wounding a buddha, killing one's father, killing one's mother, killing one's teacher, killing one's preceptor, disrupting the saṃgha, and killing an arhat. If someone has committed one of the seven heinous acts, then he cannot receive the precepts in this lifetime. Anyone else can receive the

precepts. Those who have renounced the world should not pay homage to kings, should not pay obeisance to their parents, should not show special respect to any of their close relatives, and should not sacrifice to departed spirits. Anyone who can understand the Dharma teacher's words, whether they come from as far as a hundred or a thousand *li* to seek the Dharma may receive the precepts. If bodhisattva Dharma teachers, with malice or anger, do not confer the precepts upon any sentient being, it constitutes a minor transgression of the precepts."

述曰。有堪受器、不擇而捨、則成攝化、漏失之過、所以制之。身所著衣皆依壞色者、別制出家。袈裟此云不正色、謂青等五、成不正色、故名壞色。雖言青等、非正青等。如文殊問經、「文殊白言、有幾色衣。佛告文殊、不太赤色、不太黃、不太黑、不太白、清淨如法。三法服、及以餘衣、皆如是色。若自染、若令他染、如法擣成。隨時浣濯、常使清潔。如是臥具、得用青黃雜色。」

[Commentary] When you have a vessel that is of sufficient capacity, you can't pick and choose; if you do, then you will end up losing some in the process of gathering and transforming; thus discrimination is proscribed. As for garb being limited to faded colors, this is a special regulation for monks and nuns. The Sanskrit term *kaṣāya* 袈裟 means "not a primary color" 不正色 referring to the five of blue and so forth. When it is finished it is not a primary color, thus the term "faded color" 壞色. Even though the sutra says blue and so forth, this is not pure blue. As the *Sutra of the Questions of Mañjuśrī* says: "Mañjuśrī said, 'How many colored robes are there?' The Buddha answered Mañjuśrī, 'Not vivid red color, not vivid yellow color, not vivid black color, not vivid white, which are cleansed according to protocol. The three Dharma garments as well as any other clothes all have this kind of color. Whether you dye them yourself or you have someone else do it, they should be handled according to protocol. The dye needs to be washed out at the proper time, and they should always be clean. It is the same for bedding, which can mixtures of blue and yellow.'" (T 468.14.496c5–8)

言一切染衣已下、制餘衣色。與俗服有異者、樣亦須別。所以然者、如遺教云、「汝等比丘、當自摩頭。已捨飾妙、著壞色衣、執持應器、以乞自活。自見如是、若起憍慢、當疾滅之。增長憍慢、尚非世俗白衣所宜、何況出家、入道之人。」言不得與七逆人、現身受戒者、有說、「未懺七逆、猶罪現存、故言現身不得戒。若依教懺、罪滅應得。」如集法悅經、「辨誦陀羅尼、滅五逆罪。」

The text from "all dyed garments" provides the regulations for the coloring of other garments. As for "there should be a difference … as compared with the secular people" implies that there should also be a difference in the shape and style of the clothes [as well as color]. The reason for this is explained in the *Sutra of the Deathbed Injunction*:

> You monks, from when you touch the top of your head, you will have abandoned all accoutrements, and come to like[34] wearing the ochre robe and carrying the almsbowl in order to beg for a living. If, having seen yourself like this, you become proud, you must stop this feeling immediately. Being proud of [their lifestyle] is something that is not even appropriate to secular people. How much less so for those who leave society and enter the Way. (T 1529.26.287b2–5)

As for "should not confer the precepts on anyone who has committed one of the seven heinous acts in this life," there is an interpretation that says "One has not repented for the seven heinous acts even though the crime is in the present life; therefore it says the person is not eligible to receive the precepts in this lifetime. If he is motivated to repent, the crime will be erased, and he can receive them." (not found) As the *Jifayue jing* says, "If you chant this *dhāraṇī*, you will erase the [effects of] five heinous acts"[35]

有說、「不然。無文懺已得受戒故。」言若具七遮者、以一一罪、具緣成故、非謂

[34] The source text has 好 here.

[35] Not found; this sutra title is probably an abbreviation for *Jifayue sheku tuoluoni jing* 集法悅捨苦陀羅尼經, which is not extant.

要具七數方爾。破法輪僧時、不破羯磨僧。然謗羯磨法、是故唯言破羯磨、不言僧也。唯破羯磨僧、不爲遮難。唯取破輪立爲一逆。善生經云、「殺發菩提心衆生、不得受菩薩戒。」此中何攝。謂卽和上闍梨類也、彼先入故。言不向國王禮拜等者、謂國王等、有戒無戒、一切不如出家功德。是卽出家、若禮在家、在家卽得無量罪故。

There is also an interpretation that disagrees with this, saying that there is a non-repentance text that will allow for the reception of the precepts [for this sort of person]. "Any of the seven heinous acts" means that if you commit any single one of these, conditions are sufficient for the categorization as minor transgression of the precepts. It does not mean that it only applies in the case where all seven crimes have been committed.

When someone is disrupting a monk's lecture, it does not mean that he is disrupting monastic protocol. Nonetheless, it implies denigration of the protocols, and thus the text only cites the case of disrupting of protocol, and does not include the logograph for saṃgha 僧 [after "disrupting protocol" 破羯磨]. Disrupting monastic protocol alone does not disqualify one from being a monk. But disrupting a monk's lecture alone constitutes a minor transgression of the precepts. The *Upāsaka-śīla-sūtra* says: "If you kill someone who has given rise to the aspiration for enlightenment, you may not receive the bodhisattva precepts." (T 1488.24.1047c24) Who are included here? Such people as teachers and preceptors have entered in previously. As for "not paying homage to kings" and so forth, this means that whether or not kings and so forth have received the precepts, none of them have the merit equivalent to that of world-renouncing monks and nuns. Accordingly, if monks and nuns pay obeisance to worldly people, such worldly people will be burdened with immeasurable sin.

b. Separating Out the Wrong Situations 簡非故

a. Don't Seek Disciples for the Wrong Reasons 惡求弟子戒第二 (#41)

［經］若佛子教化人起信心時、菩薩與他人作教戒法師者。見欲受戒人、應教請二師、和上阿闍梨。二師應問言、"汝有七遮罪不。"若現身有七遮、師不應與受戒、無七遮者得受。若有犯十戒者、應教懺悔。在佛菩薩形像前、日夜六時、誦十重四十八輕戒、若到禮三世千佛、得見好相。若一七日、二三七日、乃至一年、要見好相。好相者、佛來摩頂、見光華種種異相。便得滅罪。若無好相、雖懺無益。是人現身、亦不得戒、而得增受戒。若犯四十八輕戒者、對首懺罪滅、不同七遮。而教戒師、於是法中、一一好解。若不解大乘經律、若輕若重、是非之相、不解第一義諦、習種性、長養性、不可壞性、道種性、正法性、其中多少、觀行出入、十禪支。一切行法、一一不得此法中意、而菩薩爲利養故、爲名聞故、惡求多求、貪利弟子、而詐現解一切經律、爲供養故、是自欺詐、亦欺詐他人。故與人受戒者、犯輕垢罪。

My disciples, when those whom you teach arouse faith, you, bodhisattvas, and someone else should work together to instruct them in the precepts. If you see someone who wants to receive the precepts, you should encourage him to engage two teachers: a senior teacher and a preceptor. These two teachers should ask "have you ever committed one of the seven heinous acts?" If the person has committed one of the seven heinous acts in this lifetime the teachers should not confer the precepts; if he hasn't, then he can receive them. If he has broken one of the ten precepts, you should teach him how to repent. He should go before the image of a buddha or bodhisattva, and for the six periods of the day and night recite the ten grave and forty-eight minor precepts. He then prostrates to the thousand buddhas of the three divisions of time, seeking to receive an auspicious sign. If necessary he can repeat this for a week, or two, or three weeks, up to a whole year, seeking an auspicious sign. An auspicious sign would be something like a buddha coming and touching his head, seeing halos, or other various types of marvelous signs. As soon as the sign is witnessed, the sin is erased.

If no auspicious sign is forthcoming, no matter how much he repents it is in vain. Such a person cannot in this life receive the bodhisattva precepts—but if he obtains and auspicious sign he can receive the precepts [in the future].[36]

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36 Fazang says: 增受是重受; T 1813.40.653a1.

If one has transgressed one of the forty-eight minor precepts, he should make a face-to-face confession to his preceptors and his sin will be erased. This is different from the case of the seven heinous acts. But as a preceptor you must understand well every part of this process. You must understand the vinaya and sutras of the Great Vehicle, to know what offenses are light and heavy, what constitutes an offense and what does not; you must understand the cardinal truth, greater and lesser among these, entering and leaving the practice of clear observation, and the ten limbs of meditation. If you don't grasp the inner point of every single type of practice, but for your own profit or fame seek to acquire students either wrongly or excessively; or, craving for profit and disciples, you misrepresent your grasp of the vinaya scripture in order to receive offering. You are only deceiving yourself and deceiving others. If, with such motivations you confer the precepts on someone, it constitutes a minor transgression of the precepts.

述曰。應教請二師者、和上是得戒之本、阿闍梨耶、得戒因緣故。普賢觀經、請三師者 生慇重故。喻伽、唯請一師者 一人能作多事義故。善戒經云、「師有二種。一是不可見、謂諸佛菩薩、二是可見、謂授戒師。」又云、「若不於佛菩薩受者、不名菩薩戒。」當知、通說相對所師。問七遮者、障此戒故。若善戒經、約具德故。問十種事具方得受、謂先受聲聞戒等。

[Commentary] As for "Should encourage him to engage two teachers": the senior teacher presents the precepts text, while the preceptor teaches the background of the precepts. The *Sutra of Meditating on Samantabhadra Bodhisattva* says that three teachers[37] are to be engaged, in order to heighten the gravity of the situation. The reason that the *Yogâcārabhūmi-śāstra* only requires one teacher is because that teacher is understood to be handling many functions. The *Sutra on Wholesome Precepts* says: "There are two kinds of preceptors, one can't be seen, i.e.—the buddhas and bodhisattvas; the other can

[37] Fazang says 5 teachers (T 1813.40.652c6). I am unable to determinate attestation for either number in that text.

be seen, which is the one who confers the precepts." (T 1583.30.1014c5–7) It also says: "If the precepts are not received from the buddhas or bodhisattvas, then they are not the bodhisattva precepts." (T 1582.30.983c9–10) You should know that the preceptor is usually understood to be the one with whom one has a direct encounter. The asking of the candidate as to whether he has ever committed one of the seven heinous acts is because the carrying of this kind of sin will obstruct the efficacy of the precepts. In the case of the *Sutra on Wholesome Precepts* it is seen from the perspective of being replete with merit. The questioning in that text as to whether ten conditions have been met, and the allowance that they can then receive the precepts, means that first they receive the śrāvaka precepts and so forth.

問。優婆塞戒經說、「受優婆塞戒、有十五遮難。」何故通俗、唯問七遮。答。彼依近事性、故不相違。言教懺者、如涅槃經云、「世間有兩種健人、一欲不作惡、二作已能悔。」是則誰人無過、改莫大焉。如瑜伽云、「懺在至心。如世尊言、'於所犯罪、由意樂故。我說能出、非治罰故。'」謂慚愧藥、殺罪毒也。依善戒經、菩薩覆罪 重於本罪。且覆僧殘、卽波羅夷。此等隨品、若聲聞覆、但突吉羅。言三世千佛者、法藏師云、「過去莊嚴劫、華光佛等一千佛、現在賢劫、俱留孫等一千佛、未來星宿劫、日光佛等一千佛。」此隨顯說、理通一切。言若無好相、雖懺無益者、此約上纏、犯失者說。非中下纏。

Question: The *Sutra on Upāsaka Precepts* says: "For receiving the *upāsaka* precepts, there are fifteen kinds of problems that make it difficult." Why, then, is it generally understood that the masters only ask the would-be recipients if they have committed any of the seven heinous acts?

Answer: This is said in reference to lay practitioners; thus, there is no contradiction. As for "teach him how to repent" is as explained in the *Nirvana Sutra*: "There are two kinds of strong people in the world: the first desire not to do evil; the second, having done it, are able to repent."[38] This being the case,

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[38] The source text actually says: "There are two people in the world who are as rare as the *uḍumbara* flower: the first does not engage in evil activity; the second, committing a sin, is able to repent." 世有二人甚爲希有如優曇花。一者不行惡法。二者有罪能悔。T 374.12.518b22–24.

is there any person without faults? And if one corrects himself, is this not great? As the *Yogâcārabhūmi-śāstra* says: "Repentance lies in sincerity. As the World-honored One said: 'Any crime that is committed was originally based on an intention. Therefore I teach transcendence, not punishment.'" This means that repentance is the medicine that kills the poison of vice. According to the *Sutra on Wholesome Precepts* the concealment of sin by a bodhisattva is worse than the sin itself. Thus, the act of concealing a *saṃghâvaśeṣa* (a crime for which one may not necessarily be excommunicated) constitutes a *pārājika*. The type and level of the practitioner is also relevant here, since concealment of a crime by a śrāvaka constitutes a misdemeanor[39] Regarding "thousand buddhas of the three divisions of time" Master Fazang says: "[this means] the thousand buddhas led by Radiant Light Buddha of the Glorious Kalpa of the past, the thousand buddhas led by Rucita Buddha in the present Bhadra Kalpa, and the thousand buddhas led by Sūryaprabhā Buddha in the future Kalpa of the Constellation." (T 1813.40.652c22–26) Although they are explained like this, in principle it means all of the buddhas. If there is no auspicious sign, this means that his afflictions are of the most powerful type. As for "not receiving an auspicious sign": even though the repentance has not achieved its goal, this is only true in the case of failure to maintain the precepts due to the strongest kinds of afflictions. It is not the case with medium-strength and weaker afflictions.

如瑜伽云、「又此菩薩、一切違犯、當知皆是惡作所攝。應向有力、於語表義、能覺能受、小乘大乘、補特伽羅、發露悔滅。若諸菩薩、以上品纏、犯他勝處、失戒律儀、應當更受。若中品纏、應對三人、或過此數、陳所犯悔。若下品纏、犯他勝處、及餘違犯、應對一人。若無隨順補特伽羅、可對發露悔除所犯、以淨意樂、起自誓心、'我當決定、防護當來、終不重犯。'」今此中言雖懺無益者、藏師及寂師云、「上纏失戒、若得好相、舊戒還生、更不須受。若不得相、舊戒已失、故言現身不得戒。」既非七遮更受故、言而得增受戒。

39 A *duṣkṛta*—The lightest class of offenses of the Buddhist precepts, requiring confession by the offender to only a single monk or nun in good standing. The offenses are of two types: 惡作 (physical misdeeds) and 惡語 (verbal misdeeds).

As the *Yogâcārabhūmi-śāstra* says:

For this bodhisattva, any offense lies within the range of misdeed (*duṣkṛta*). One should muster one's strength to express in language, to inform and to gain a hearing from an adherent of the lesser or greater vehicle and expatiate the sin by confession. If bodhisattvas commit a *pārājika* offense motivated by intense afflictions, they have entirely lost the precepts, and will need to retake them. In the case where the crime is based on middling-level afflictions, one should face three or more people and confess one's crime. In the case of lower-level afflictions, whether one commits a *pārājika* or any other kind of offense, he should confess to at least one person. If someone is unable to gain the ear of even a single person to make his confession, he should, with the purest of intentions, arouse a strong conviction within himself, and say "I will definitely, never, ever, in the future, do such a thing again."

Although it says here that the confession does not yield any benefit, Fazang and Uijeok say: "In the case of violations of the precepts based on intensely active afflictions, if you obtain an auspicious sign, your original precepts will be revived, so it is not necessary to receive them again. If you do not receive an auspicious sign, the original precepts have been lost. Hence it is said that you cannot receive the precepts in this lifetime." (T 1813.40. 652c27–29) Since, in the case where it is not one of the seven heinous sins one can again receive the precepts, it says that one can further receive the precepts.

言不同七遮者、結顯犯重及輕垢罪、不同七遮永不得受。言一一好解者、如瑜伽云、「唯從有德 如彼廣說。」經「許夫婦互爲師」者 亦有德故。言若不解大乘等、不了教法也。言不解第一義諦、不了理法也。習種性等、行果法也。習種姓卽十發趣、初熏習故、長養性卽十長養性、漸增長故。不可壞性、十迴向也、已堅固故。道種姓、順決擇分、引聖道故。

"This is different from the case of the seven heinous acts" makes it clear that the grave crimes and the minor transgression of the precepts are not the

same as the seven heinous acts from the perspective of one's not being allowed to retake the precepts. As for "must well understand every part of this process" the *Yogâcārabhūmi-śāstra* says: "Only from a worthy one, as he explains in detail." (Source not found) A sutra says: "Husband and wife can serve as confessors." (Source not found) This is because they also have virtue. "You must understand the Great Vehicle [Vinaya]" and so forth, refers to the case where you have not fully comprehended the Dharma as expressed teaching. "Does not understand the cardinal truth" means that you don't understand the Dharma as principle. "Proclivity acquired by practice," are the stages of practice and realization. The proclivity acquired by practice refers to the ten stages of the departure for the destination; this is because one must first be impregnated [with the seeds of enlightenment]. The proclivity by nurturance refers to the character of the ten stages of nurturing; this is because one gradually develops. Incorruptibility refers to the ten dedications of merit, since one has already become firm. The proclivity of the path refers to the stage conducive to penetrating insight, since it leads one into the holy path.

雖迴向攝、別說如常。由此仁王、「十迴向位 皆名道種。」正法性者、卽聖種姓、通攝佛地、已了眞性、名正法性。言十禪支、總束十八爲十支也。喜樂定等、隨地雖別、名義同故。何等爲十。謂尋伺喜樂、定內等淨、捨念正知 及以捨受。雖知內等淨卽捨念正知、總別異故、別立爲數、傳說如此。言惡求等者、非法求利、故曰惡求。耽無厭足、故名爲貪、矯現異儀、故名爲詐、罔冒他人、言之欺也。此戒何異第十八戒。彼制懈怠而不明了、此制貪利惡求弟子。

Even though the term "dedications of merit" is included here[40] in other interpretations the usual term is used. Based on this, the *Sutra for Humane Kings* says: "the ten stages of dedicating merit are all called seeds of the path."[41] Proclivity for the true Dharma is the same as the family of the holy seed, which general includes the buddha stages. The perfectly true

40 Rather than the alternative name used in the sutra, the ten adamantine stages 十金剛心.

41 Possibly referring to T 246.8.836b29.

nature is called the proclivity for the true Dharma. As for the ten limbs of meditation, this generally wraps up the eighteen in ten limbs. Even though the absorption of bliss and so forth are distinguished according to the stage, their names and meanings are the same. What are the ten? They are (1) investigation (*vitarka* 尋), (2) fine analysis (*vicāra* 伺), (3) joy (*pramudita* 喜), (4) bliss (*sukha* 樂), (5) one-pointedness of the mind (*cittaikâgratā* 心一境性), (6) internal clarity (*adhyātma-saṃprasāda* 內等淨), (7) indifference (*upekṣā* 捨), (8) mindfulness (*smṛti* 念), (9) attentiveness (*saṃprajāna* 正知), (10) sensation of neither pleasure nor pain (*aduḥkha-asukha vedanā* 不苦不樂受). Although we know that internal clarity is the same as indifference, mindfulness, and attentiveness, they are numbered separately and transmitted like this in order to differentiate between general and specific. As for "seeking [students] wrongly": one immorally seeks one's own benefit—therefore it is called wrong seeking. Sunk in insatiability, it is called "craving." Showing appearances that differ from reality is called dissimulation; creating a pretense toward others is called deception. How does this precept differ from number eighteen? There the point is to stop indolence and a lack of clarity; here it is to stop craving for gain in the wrong attempt to gain disciples.

c. Guarding the External 外護故

1. Don't Teach the Precepts to the Wrong Persons 非處說戒第三 (#42)

［經］若佛子不得爲利養故、於未受菩薩戒者前、若外道惡人前、說此千佛大戒。邪見人前、亦不得說。除國王、餘一切不得說。是惡人輩、不受佛戒、名爲畜生、生生不見三寶。如木石無心、名爲外道。邪見人輩、木頭無異。而菩薩於是惡人前說七佛教戒者、犯輕垢罪。

[Sutra] My disciples, you should not, with the intent of getting some kind of personal advantage, discuss the Mahāyāna precepts of the thousand buddhas in front of those who have not yet received them, nor in front of evil non-Buddhists. You should also not discuss them in front of people with

mistaken views. Except for kings, you should not discuss them in front of any other people. These evil people who do not receive the Buddhist precepts are called animals; from lifetime to lifetime they never recognize the three treasures. Being bereft of thought like wood and stone, they are called "non-Buddhists." People with mistaken views are no different from blocks of wood. So if a bodhisattva discusses the moral code of the seven buddhas in front of these people, it constitutes a minor transgression of the precepts.

述曰。瑜伽四十云、「於謗大乘及無信者、終不率爾、宣示開悟。所以者何、爲其聞已、不能信解、大無知障之所覆蔽、便生誹謗。由誹謗故、如住菩薩淨戒律儀、成就無量大功德藏、彼誹謗者、亦爲無量大罪業藏之所隨逐。」有此大過、故今制也。

[Commentary] Roll 40 of the *Yogâcārabhūmi-śāstra* says:

... yet for those who denigrate the Great Vehicle and do not believe, in the end they cannot be stimulated, to be shown and be awakened. Why? Once they have heard the explanation of the precepts, they are not able to arouse devoted interest, being obstructed as they are by the hindrances of great ignorance, and so they directly assail it. Having denigrated it, they experience the direct opposite of the bodhisattvas who abide in the pure bodhisattva precepts, who gain access to the store of immeasurable great merit. Those who denigrate the Great Vehicle are pursued by the store of immeasurable great vice. (T 1579.30.515b9–13)

It is because of the potential for this great error that this precept is established.

此中未受戒者、遮不發心。如瑜伽四十云、「欲授菩薩戒時、先應爲說菩薩法藏、摩呾履迦、菩薩學處、及犯處相。令其聽受、以慧觀察、自所意樂、堪能思擇。」言外道者、求正法過。言惡人者、聞已謗也。大邪見者、總撥內外。恐增彼惡、故不爲說。如善戒經云、「不應向彼不信者說、乃至不向謗大乘者說。何以

故。若不信者、以是因緣、墮地獄故。」除國王者、佛法付屬兩人、一佛弟子、以爲內護、二諸國王、以爲外護、故爲說之。又王有力、當依戒律儀、策勵行人、故須知也。言不受佛戒、名爲畜生者、此身雖人、無生因故、得當果名。

Those here who do not receive the precepts are hampered in terms of giving rise to the aspiration for enlightenment. As it says in Roll 40 of the *Yogâcārabhūmi-śāstra*: "When you want to confer the bodhisattva precepts, you must first explain the bodhisattva canon, the treatises, the stages of bodhisattva practice, and the characteristics of minor transgression of the precepts. You should get them to listen, to intelligently investigate, and then based on their own motivation rise to the task of analyzing them in detail." (T 1579.30.515b16–20) "Non-Buddhists" seek the truth in the wrong way. "Evil persons" are the ones who, having heard the Dharma, denigrate it. Those with greatly mistaken views thoroughly reject both the internal and external. It is out of fear of enhancing their evil that they are not to be taught the precepts. As the *Sutra on Wholesome Precepts* says: "You should not offer your teaching to nonbelievers; you should also not offer your teaching to those who denigrate the Great Vehicle. Why not? Because you may end up making them fall into hell." (T 1583.30.1014c25–27)

"Except for kings" is said because the Buddhadharma is entrusted to two groups of people. The first are the Buddhist disciples, who have the responsibility for protecting the internal. The second are the kings, who have the responsibility form protecting the external. Furthermore, kings have power, and based on their observance of the precepts, will provide support for practitioners; hence, they should know about them. As for "These people who do not receive the Buddhist precepts are called animals": Although they have human bodies, they lack sufficient cause to be reborn as humans in the next life, and thus it is this future situation that is being referred to.

d. Guarding the Internal 內護故

1. Don't Intentionally Break the Holy Precepts 故違聖禁戒第四 (#43)

［經］若佛子信心出家、受佛正戒、故起心毀犯聖戒者、不得受一切檀越供養、亦不得國王地上行、不得飲國王水。五千大鬼、常遮其前、鬼言大賊。若入房舍城邑宅中、鬼復常掃其脚跡。一切世人罵言佛法中賊。一切衆生眼不欲見。犯戒之人、畜生無異、木頭無異。若故毀正戒者、犯輕垢罪。

[Sutra] My disciples, if a person has thoughts of faith and enters the order, receiving the Buddha's true precepts, and then intentionally violates the holy precepts, he should not receive any offerings from temple supporters; he also should not walk on the king's lands, nor should he drink the king's water. The five thousand great spirits will always block his way, calling him a great thief. If he enters into monastery buildings, towns, or homes, the demons will sweep up his footprints, returning things to the way they were before. All the people of the world will curse saying "you are a thief in the midst of the Buddhadharma." Sentient beings will avert their eyes, not wanting to even look at him. A disciple who violates the precepts is no different from an animal; no different from a block of wood. If you intentionally violate the true precepts, it constitutes a minor transgression of the precepts.

述曰。心尚不應竊懷犯戒、何況菩薩亦行毀犯。若重若輕、故違教邊、得此罪也。言不受一切檀越供養者、非但自增罪、於他損福故。不得飲國王水者、出家避役而非福田。於其國王無恩分故、無所用故言大賊。有罪同畜生、無善同木頭也。

[Commentary] If they are not even supposed to harbor in their minds the intention to violate the precepts, how can bodhisattvas actually go ahead and do it? Whether the transgression is grave or light, if you intentionally go to the extent of defying the teachings, then this is your sin. As for "he should not receive any offerings from temple supporters": not only does this exacerbate one's own sin; it also detracts from the merit of others. As for "He should not drink the king's water": if you enter the order to escape from being forced to work on public construction projects, you are not a field of merit. Having no sense of indebtedness to the nation, you are useless. Therefore you are called a "great thief." Being guilty of this is the same as being an animal. Lacking goodness is the same as being a block of wood.

e. Showing Respect 恭敬故

1. Don't Fail to Revere the Sutras and Vinayas 不重經律戒第五 (#44)

［經］若佛子常應一心、受持讀誦大乘經律、剝皮爲紙、刺血爲墨、以髓爲水、析骨爲筆、書寫佛戒。木皮穀紙、絹素竹帛、亦應悉書持。常以七寶、無價香華、一切雜寶、爲箱囊、盛經律卷。若不如法供養者、犯輕垢罪。

[Sutra] My disciples, you should always, with one-pointedness, maintain and recite the sutras and Vinaya of the Great Vehicle, even using your own skin as paper, your own blood as ink, your own marrow as ink solvent, splitting your own bones to make brushes, to copy the Buddha's Vinaya.[42] Tree bark, rice paper, undyed silk, and bamboo slats can also serve as media for writing. You should always use the seven precious metals, priceless incense and flowers, and all kinds of other jewels to adorn the containers to be filled with the scrolls of the sutras and vinayas. If you do not make offerings according to this kind of protocol, it constitutes a minor transgression of the precepts.

述曰。此中以難況易、如文可解。各隨其力、以寶供養、此中意也。瑜伽中邊等所說、書寫等十種法行、此中應具。此當瑜伽、供養三寶第一輕戒。善生經云、「若作衣服鉢器、先奉上佛、父母師長、先一受用、然後自服。若上佛者、當以香華贖之。」

[Commentary] Here the difficult is taken as easy, as can be readily understood from the text. The basic point is that each person should make offerings with valuables according to his or her means. The ten practices of scriptural transmission that start with copying, which are articulated in detail in the *Yogâcārabhūmi-śāstra* and so forth should be understood as being included here. This matches the first minor precept taught in the

42 In one of the previous incarnations of Śākyamuni he is said to have written a certain *gāthā* containing the essence of the Dharma on a piece of his own flayed skin with one of his bones split into the shape of a pen, and his blood instead of ink.

Yogâcārabhūmi on making offerings to the three treasures. The *Upāsaka-śīla-sūtra* says: "If you make clothes or almsbowls, these should first be offered to the Buddha, one's parents, and teachers; after they have been used once, you can use them yourself. If one offers them to the Buddha, one should buy them back with offerings of incense and flowers." (T 1488.24.1061a15–16)

ii. Teaching by Means of Compassion 以悲教化

a. Being Proactive 唱導故

1. Don't Fail to Teach Sentient Beings 不化有情戒第六 (#45)

[經] 若佛子常起大悲心。若入一切城邑舍宅、見一切衆生、應當唱言、「汝等衆生、盡應受三歸十戒。」若見牛馬豬羊一切畜生、應心念口言、「汝是畜生、發菩提心。」而菩薩入一切處山川林野、皆使一切衆生、發菩提心。是菩薩、若不發教化衆生心者、犯輕垢罪。

[Sutra] My disciples, you should always give rise to an attitude of great compassion. When you enter into various towns and homes and see sentient beings, you should exhort them, saying, "you people must all take refuge in the three treasures and accept the ten precepts." If you see all kinds of animals, such as cattle, horses, swine, and sheep, you should think in your mind and say to them "You are animals, and you should awaken the aspiration for enlightenment." When bodhisattvas go out into the mountains, rivers, forests, and fields, they should enable all sentient beings awaken the aspiration for enlightenment. If these bodhisattvas do not stimulate the minds of sentient beings and teach them, it constitutes a minor transgression of the precepts.

述曰。一切聖道、他音爲本。雖有其性、無教不成、故制教化。下劣有情、設無領解、聲入毛孔、遠作菩提之因緣故、此中文相可解。然瑜伽云、

[Commentary] All holy paths have the voices of others as their basis. Even if you have the basic inclination for enlightenment, without receiving instruction you won't accomplish it; thus the establishment of this regulation about teaching others. Even if inferior beings are not able to intellectually grasp the Dharma, the sound enters into their pores, and forms the basis for awaking sometime in the distant future. The discussion of this in the sutra is clear. Yet the *Yogâcārabhūmi-śāstra* says:

> 教化衆生、善巧方便、略有六種。一能令有情、以少善根、感無量果。謂勸有情捨微少物、乃至最下唯一麨團。施鄙穢田、乃至蠢動傍生之類、迴求無上正等菩提。如是善根、物田雖下、由迴向力、感無量果。二能令有情、小用功力、引攝廣大無量善根。以要言之、若依邪法、爲說正法、又於世間、作福受樂因緣、隨喜勸他亦。又緣十方受苦有情、願自代受、又以意樂、禮佛法僧、乃至命終時無虛度、又於過現一切違犯、以淨意樂、想對諸佛、至誠發露、悔往修來。如是數數小用功力、一切業障、皆得解脫。廣說如彼。三憎背聖教、除具恚惱、四處中有情、令其趣入、五已入令熟、六已熟解脫。
>
> There are basically six kinds of skillful means that are used to teach sentient beings: (1) To make all sentient beings, even those with weak wholesome roots, experience the immeasurable fruit. This means to encourage sentient beings to abandon trivial things, even down to the tiniest speck of flour, and to get even the worms and bugs in the lowliest fields to turn and seek for peerless perfect enlightenment. Even though the wholesome roots of these worms and fields are weak, based on the power of their conversion, they will experience the immeasurable fruit. (2) To make sentient beings apply even the smallest effort to acquire immeasurably vast wholesome roots. In other words, let's say there is a person who tries to teach the true Dharma based on mistaken teachings, and furthermore, in the world creates the causes and conditions for the acquisition of happiness, taking joy in encouraging others. And furthermore, this person tries to do something to help suffering people everywhere; and furthermore, based upon his own intentions pays respect to the Buddha, Dharma, and Saṃgha, he does not waste a moment of

time till the end of his life; and furthermore, in order to deal with his past and present sins, with the purest of intentions he visualizes the buddhas, and reveals everything in perfect sincerity, repenting when going out, practicing when coming back; with the accumulation of all these numerous small efforts made, he will be liberated from all karmic hindrances. (It is explained in detail in that text). (3) To completely remove the hostility toward the teachings from those who have it. (4) To get sentient beings who are at the door to go ahead and enter. (5) Once they have entered, have them mature in their practice. (6) Their practice matured, bring them to liberation.[43]

辨次前四、復有六種方便善巧。一者隨順會通方便善巧。謂順行彼欲、後以法化又於深教會通而說。二共立要契方便善巧。謂見有情有所求來、卽要契言、「汝若修善、隨汝欲施。」又救有苦亦如是等。三異分意樂方便善巧。謂要契已、若彼不行如要契事、但爲利益。示現憤責而不施。彼權時棄捨、終歸安處。四逼迫所生方便善巧。謂或家主、或作國王、得增上力、强逼令修善。五施恩報恩方便善巧。謂於有情隨力少多、施作恩惠、或濟厄難。彼欲報恩、菩薩爾時、勸令修善以受報恩、告言、「莫以世財相酬。」六究竟清淨方便善巧。謂到究竟、從都史天八相成道。如是方便、應當學之。

The meaning of the latter four above, are articulated in further detail in the form of six kinds of skillful means. (1) The skillful means of according and leading to understanding. This means that one goes along with their desires, and then later teaches them according to the Dharma, allowing them to understand the most profound teachings. (2) The skillful means of making a compact. This means that observing what sentient beings are seeking, you make an agreement with them saying “If you cultivate goodness, I will give you whatever you want.” Saving those who are suffering is also done like this. (3) The skillful means for dealing with

43 The latter portion of this quotation can be mapped to T 1579.30.540c19–24. The former portion is derived from discussions in the passage just above it in the *YBh*.

those who have contrary intentions. This means that having made a compact, the person does not go along with the items in the agreement, and only pursues his own benefit. In this case you show your displeasure and don't give him anything. He will for a short time abandon practice, but in the end will return to stability. (4) The skillful means of enforcing by pressure. This means that householders or rulers use their power to make the practitioner cultivate goodness. (5) The skillful means of requiting good actions. This means that according to the efforts made by the practitioner, one rewards them with blessings; for example, the case where they rescue people in danger. When they seek some kind of compensation, the bodhisattva should encourage them to cultivate goodness in order to receive it. But he should warn them: "You will not be rewarded with material wealth." (6) The skillful means of perfect purity. This refers to having arrived at the final state, where one descends from Tuṣita Heaven and displays the eight phases in the attainment of enlightenment. You should study these skillful means well.

b. Teaching Others 說化故

1. Don't Preach the Dharma Using Improper Protocol 說法乖儀戒第七 (#46)

［經］若佛子常行教化、起大悲心。入檀越貴人家一切衆中、不得立爲白衣說法。應白衣衆前高座上坐。法師比丘、不得地立、爲四衆說法。若說法時、法師高座、香華供養、四衆聽者下坐、如孝順父母、敬順師教、如事火婆羅門。其說法者、若不如法說、犯輕垢罪。

[Sutra] My disciples, you should always carry out the teaching of people with a greatly compassionate attitude. When you visit aristocratic patrons, or are with a general crowd of people, you should not expound the Dharma for lay people while standing, but should sit up on a raised seat in the front of them. Bhikṣu Dharma teachers should not stand on the ground while expounding

the Dharma for the four groups of Buddhist believers. During the Dharma lecture the master's raised seat should be bedecked with offerings of incense and flowers, with the four groups listening from the seats below. One should respect the teacher in the same way one shows filial piety to one's parents, or as the fire-worshipping Brahmins do. If the Dharma lecture is not conducted in the proper way, it constitutes a minor transgression of the precepts.

> 述曰。敬人重法、勝善方生。不爾便生翻彼惡法。此中貴人多慢、故偏[44] 舉之。言聽者下坐等、生渴仰故。如攝論云、「若人戒足雖羸劣、而能說法利多人、如佛世尊應供養、受彼善說相似故。」又涅槃云、「有如法者、若老若少、如第二天奉事帝釋。」

[Commentary] Respecting the person and venerating the Dharma produces the most excellent kind of goodness. If it is not done then one gives rise to the direct opposite—evil teachings. The aristocrats are specially cited here, as they have a lot of pride. "Listening from the seat below" and so forth is done in order to make them thirst [for the truth]. As the *Mahāyāna-saṃgrāha* says: "Even if someone's 'precept legs' are weak, if one is able to teach the Dharma and bring benefit to many people, he should be made offerings to as a buddha, since the excellent lecture that they receive is similar." (T 1598.31.412c25–26) Also, the *Nirvana Sutra* says: "When someone knows[45] the right procedures, whether old or young, it is like the celestials of the second heaven serving Indra." (T 374.12.399c4–5)

c. Warding off Evil 遮惡故

1. Don't Establish Systems that Undermine the Dharma 非法立制戒第八 (#47)

[44] Following Taishō, using 偏 instead of 徧.

[45] The source text in the *Nirvana Sutra* says: 有知法者.

［經］若佛子皆以信心、受佛戒者。若國王太子百官四部弟子、自恃高貴、破滅佛法戒律。明作制法、制我四部弟子、不聽出家行道、亦復不聽造立形像佛塔經律。［立統官制衆、使安籍紀僧。菩薩比丘地立、白衣高座、廣行非法、如兵奴事主。而菩薩、正應受一切人供養、而反爲官走使、非法非律。若國王百官、好心受佛戒者、莫作是］破三寶之罪、若故作破法者、犯輕垢罪。

[Sutra] My disciples, you should all, with an attitude of faith, receive my precepts. There may be kings, princes, government officials, members of the four groups of disciples, who in the pride of their high position, seek to undermine my moral code and my Dharma. They might seek to revise the laws to restrict entry into the four groups of disciples; to prevent them from listening to the teachings of renunciant monks; from listening to or printing the sutras and precepts; from sculpting Buddha-images, and building stūpas. [They might also seek to establish government policies to regulate the saṃgha, with an agency to pacify and register the monks. They would have the bodhisattva-monks stand on the ground, with their secular masters sitting on the high seat, widely carrying out policies antithetical to Buddhist principles, with monks serving them the way soldiers and slaves serve their masters. Bodhisattvas should be receiving the offerings from the people. But if instead, they serve as errand boys for the officials, it is contrary to the Dharma and contrary to the moral code. The kings and the high officials should sincerely receive my precepts, and should not commit the offense of][46] despoiling the three treasures. If they deliberately undermine the Dharma, it constitutes a minor transgression of the precepts.

述曰。若於惡人不令出家、不須許造像而市賣等、理應無犯。餘皆結犯。

[Commentary] There is, in principle, nothing wrong with stopping bad people from entering the order, and it is not permissible to carve Buddha images

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46 This inline note is found in Uijeok's edition of the text (T 1814.40.688a21–23) as part of the main text of the sutra, but it is in neither the Taishō edition nor HBJ. It is not clear from his commentary whether Fazang had this available to him. This precept certainly makes much more sense with this additional text.

and sell them in the market. But the rest of these things constitute a violation.

d. Maintaining Orthodoxy 護正故

1. Don't Undermine the Dharma From Within 自破內法戒第九 (#48)

［經］若佛子以好心出家。而爲名聞利養、於國王百官前、說七佛戒、横與比丘比丘尼、菩薩戒弟子、作繫縛事、如師子身中蟲、自食師子肉、非外道天魔能破。若受佛戒者、應護佛戒、如念一子、如事父母。而菩薩聞外道惡人、以惡言謗佛戒時、如三百鉾刺心、千刀萬杖打拍其身、等無有異、「寧自入地獄經百劫、而不用一聞惡言破佛戒之聲。」而況自破佛戒、教人破法因緣。亦無孝順之心。若故作者 犯輕垢罪。

[Sutra] My disciples, you should enter the order with utmost sincerity. You should not lecture on the precepts of the seven buddhas before kings and high officials for fame and profit, nor should you deviously initiate events that entangle *bhikṣu*s, *bhikṣuṇī*s, and disciples who have received the bodhisattva precepts. It is like parasites eating the flesh of a lion from within, succeeding to despoil the Dharma in a way that non-Buddhists and Devamāra could not. If you receive the Buddha's precepts, you should protect the Buddha's precepts—the way that a parent thinks of his only child, or the way that a child serves his parents. When a bodhisattva hears evil non-Buddhists denigrating the Buddha's precepts with foul language, it is just like three hundred spears piercing his heart, like a thousand swords and ten thousand club striking his body. "I would rather pass a hundred eons in hell than hear once the voice of someone denigrating the Buddha's precepts with foul language." How much worse it is for someone to denigrate the precepts on his own, or try to arrange a situation that encourages someone else to denigrate the Dharma. There is, indeed no piety to be seen here. If someone deliberately does this, it constitutes a minor transgression of the precepts.

述曰。說是非而破、唯在內家、非外道等之所能也。如蓮華面經云、「佛告阿難、

譬如師子命終、若空若地若水、若陸所有衆生、不敢食師子身肉。唯師子自生諸蟲、自食師子之肉。阿難、我之佛法、非餘能壞。是我法中、諸比丘、破我三大阿僧祇劫、積行勤苦所集佛法。」

[Commentary] To discuss right and wrong and to destroy the tradition is something that can only be done by insiders; it is beyond the capability of non-Buddhists. As the *Sutra of the Lotus Flower Face* says:

The Buddha said to Ānanda: "It is like a lion that has reached the end of his life. Whether from the air, from the earth, or from the water, the sentient beings of that land would not dare to eat that lion's flesh. Only the worms that grew within the lion's own body dare to eat the lion's flesh. Ānanda, my Dharma is not something that can be corrupted from the outside. It is the monks who are within my Dharma who are capable of destroying the Buddhadharma that has been developed as the accumulation of strenuous practice and suffering over three incalculably long eons." (T 386.12.1072c23–28)

如是九戒、應當學、敬心奉持。諸佛子、是四十八輕戒、汝等受持。過去諸菩薩已誦、未來諸菩薩當誦、現在諸菩薩今誦。

[Sutra] You should study these nine precepts and uphold them with reverence. My disciples, you should memorize these forty-eight minor precepts. All bodhisattvas of the past have recited them, all bodhisattvas of the future will recite them, and all bodhisattvas of the present are reciting them.

3. General Conclusion 總結

諸佛子諦聽。此十重四十八輕戒、三世諸佛、已誦當誦今誦、我今亦如是誦。汝等一切大衆、若國王王子百官、比丘比丘尼、信男信女、受持菩薩戒者、應受持讀誦。解說書寫、佛性常住戒卷、流通三世、一切衆生、化化不絕。得見千佛、佛佛授手、世世不墮惡道八難、常生人道天中。我今在此樹下、略開七佛法戒。

汝等當一心、學波羅提木叉、歡喜奉行。如無相天王品勸學中一一廣明。三千學士時坐聽者、聞佛自誦。心心頂戴、喜躍受持。

[Sutra] My disciples, listen well! These ten grave and forty-eight minor precepts have been recited, will be recited, and are now being recited by the buddhas of the three divisions of time. All of you in the great assembly, whether you be kings, princes, high officials, monks, nuns, laymen, or laywomen, who receive this bodhisattva precepts should memorize and recite them. You should copy them to make scrolls of the precepts of the ever-abiding Buddha nature, which should be transmitted through the three divisions of time so that all sentient beings can be continually taught without interruption. Gaining a vision of the thousand buddhas, each buddha proffers his hand so that from lifetime to lifetime you will not fall into evil rebirths or the eight circumstances of difficulty in encountering the Dharma. You will always be born as a human or celestial. I now sit beneath the bodhi tree, briefly revealing the teaching of the moral code of the seven buddhas. You should now, with full concentration study the *prātimokṣa*, practicing it with joy and reverence. These are explained one by one in detail in the Chapter of the Markless Heavenly King. At that time, the three thousand monks who were listening heard the Buddha recite the precepts himself. Every mind was filled with faith, and dancing with joy, they memorized them.

述曰。輕戒三門。

[Commentary] This the third part of the teaching of the minor precepts.

A. Dissemination Section 流通分

i. Concluding Exhortation for Faithful Practice 結勸奉行門

自下第三、結勸奉行門。

From here is the third part, the concluding exhortation to faithfully practice.

爾時、釋迦牟尼佛、說上蓮華臺藏世界盧舍那佛、心地法門品中、十無盡戒法品竟。千百億釋迦亦如是說。從摩醯首羅天王宮、至此道樹下十住處說法品、爲一切菩薩不可說大衆、受持讀誦、解說其義亦如是。千百億世界蓮華藏世界微塵世界、一切佛心藏、地藏戒藏、無量行願藏、因果佛性常住藏、如如一切佛、說無量一切法藏竟。千百億世界中、一切衆生受持、歡喜奉行。若廣開心地相相、如佛華光王品中說。

[Sutra] At this moment Śākyamuni Buddha finished his discourse on the Chapter of the Dharma of the Ten Inexhaustible Precepts from within the Chapter of the Dharma Gate of the Mind Ground of Vairocana Buddha in the world of the lotus flower platform store, as did millions of billions of Śākyamunis. They have taught this in the ten locations from the heavenly palace of Mahêśvara down to beneath the bodhi tree for inexpressibly vast numbers of great assemblies of bodhisattvas, who have memorized and recited, and re-explained the meaning of the content just like this. In millions of billions of worlds, lotus-store worlds, infinite numbers of worlds; all buddhas taught fully about all stores of the buddha-mind; ground stores, precept stores, stores of immeasurable practices and vows, stores of the causes and effects of the eternally present Buddha-nature, and the immeasurable store of all teachings. Within millions and billions of worlds, all sentient beings preserve these precepts, joyfully receive and practice them. If we explained each aspect of the mind ground in detail, it would be like that found in the Chapter of the Buddha Flower-Radiance King.

述曰。始終卷初、分爲三段、此卽第三流通分也。此文意言、此一釋迦行作意時、其餘釋迦亦爾、應知。從摩醯首羅等者、說十世界海等處、如卷初說。言心藏等者、傳說、「心藏卽三賢也、地藏者、十聖之地、戒藏、卽十重四十八輕戒也。無量行願藏者、卽上三賢十聖所有行願也。」因謂三劫、果卽四智。佛性常住、清淨法界也。自下總結、如文可解。

[Commentary] From beginning to end, this fascicle is divided in three parts. This is the third, the dissemination part. The point of this passage should be understood to be that when this one Śākyamuni practices

contemplation, the rest of the Śākyamunis follow suit. The text going from "Mahêśvara" explains all the places in the ten galaxies, as first explained in the beginning of this fascicle. As for "mind-store" and so forth, tradition says: "The mind-store refers to the three worthy levels; ground store refers to the ten *bhūmi*s; the precept store is the ten grave and forty-eight minor precepts. Stores of immeasurable practices and vows are none other than the practices and vows of the above three worthy levels and ten *bhūmi*s." The causes are the [practices done in the] three incalculably long eons. The effects are the four kinds of purified cognition. The eternally abiding Buddha-nature is the pure realm of cognitive experience. The ensuing conclusion can be understood as is.

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In Memoriam
The Most Venerable Kasan Jikwan (1932–2012)

The heart and soul of this monumental publication project from its conception to its completion was the late Most Venerable Kasan Jikwan, Daejongsa, the 32nd President of the Jogye Order of Korean Buddhism. Throughout his illustrious career as a scholar-monk, his cherished wish was to aid the study of Korean Buddhism overseas and to enable its legacy, which reaches back some seventeen hundred years, to become a part of the common cultural heritage of humankind. After years of prayer and planning, Ven. Kasan Jikwan was able to bring this vision to life by procuring a major grant from the Korean government. He launched the publication project shortly after taking office as president of the Jogye Order. After presiding over the publication of the complete vernacular Korean edition, Ven. Kasan Jikwan entered nirvāṇa as the English version of *The Collected Works of Korean Buddhism* was in final manuscript stage. With the publication of the English version, we bring this project to completion and commemorate the teacher whose great passion for propagation conceived it, and whose loving and selfless devotion gave it form.

Ven. Kasan Jikwan was founder of the Kasan Institute of Buddhist Culture, President of the Jogye Order of Korean Buddhism, and President of the Compilation Committee of Korean Buddhist Thought. A graduate of Haeinsa Saṅgha College, he received his doctorate in philosophy from Dongguk University in 1976. He led Haeinsa as the monastery's head lecturer and abbot, and Dongguk University as Professor and the 11th President. After assuming the title of *Daejongsa*, the highest monastic rank within the Jogye Order, he became the 32nd President of the Jogye Order.

The leading scholar-monk of his generation, Ven. Kasan Jikwan published over a hundred articles and books, ranging from commentaries on Buddhist classics to comparative analyses of northern and southern *Vinayas*. A pioneer in the field of metal and stone inscriptions, he published *A Critical Edition of Translated and Annotated Epitaphs of Eminent Monk*s and also composed over fifty commemorative stele inscriptions and epitaphs. He compiled the Kasan Encyclopaedia of Buddhism, thirteen volumes of which have so far been published. He was the recipient of the Silver Crown Medal of Honor, the Manhae Prize for Scholarship, and the Gold Crown Medal of Honor for Outstanding Achievement in Culture, which was awarded posthumously.

On January 2, 2012, Jikwan Sunim severed all ties to this world and entered quiescence

at Gyeongguk Temple in Jeongneung-dong, Seongbuk-gu, Seoul. He left behind these words as he departed from this world: "With this ephemeral body of flesh, I made a lotus blossom bloom in this Sahā world. With this phantom, hollow body, I reveal the dharma body in the calm quiescence of nirvāṇa." Jikwan Sunim's life spanned eighty years, sixty-six of which he spent in the Buddhist monastic order.

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